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Christian Herald

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to the promotion of evangelical Christianity, church unity, religious and
racial understanding, world peace, the solving of the liquor problem, the
service of the needy, co-operation with all who seek a more Christian world.***THIS MONTH**

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NEXT MONTH

The 1961 White House Conference on Aging focused attention on what is rapidly becoming one of the most important facts of the decade—that an increasing percentage of Americans are moving into the upper-age bracket. How does this affect you and your family? What about your aging parents—whose responsibility are they? And whose responsibility will you be? Howard Whitman probes the subject (and your own conscience). James M. Johnston writes about **The Town That Integrated Its Oldsters**; Beatrice Plumb recounts **The Joy of Being Old**.

Bigest event in recent Bible history is publication of the New English Bible, just out. How it differs from the King James and other translations, what its future is likely to be, its "orthodoxy," is ably analyzed by Frank E. Gabelein, headmaster of Stony Brook School for Boys and evangelical leader. You see also the unveiling of a message appropriate to Easter from the new Bible.

Dr. Poling shares the poignant and inspiring highlights of his recent trip to the Orient, in text and pictures.



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Gabriel Courier Interprets the News

PRESIDENT KENNEDY: It doesn't yet come trippingly on the tongue, but it will. What kind of President will he be? He'll be ready to use the powers of government, for one thing. He will look first at objectives, second at cost, for another. (Even when you do look hard at cost, it doesn't always do you much good—the national budget, after all, went up by \$21 billion during Mr. Eisenhower's eight budget-conscious years.) However, President Kennedy, unless we miss our guess, will not be quite the flaming, free-handed liberal that Candidate Kennedy was. Nothing succeeds in making a man conservative like success. A young man with the weight of much of the world on his shoulders cannot be nearly so outspoken or outspending as a young man whose shoulders carry only the weight of a tweed jacket. What a fearful responsibility he has! And so, again, despite the remonstrance of one reader to our previous similar advice, this reporter suggests that we pray for our President. In the brotherhood of prayer, there is neither Jew nor Greek, bond nor free, Republican nor Democrat. We suspect that God can understand prayers, no matter in what language they are prayed, even Latin. His facilities for interpretation are surely at least as good as ours.

LABOR: Readers in other parts of the country are hardly interested in G. Courier's commuting woes because 600 striking tugboat employees set up picket lines that put the New York Central and the New York, New Haven and Hartford railroads out of operation. Deep down at issue is "featherbedding." Point is that, despite technological progress, labor hates to see any cutback in the number of men hired to run a tug, a locomotive, or whatever. Locomotives used to have firemen; ergo, they must have firemen world without end, though there is now no firing to be done. Labor is determined to hold the line; management is determined to eliminate uneconomical practices. This time, Courier and his 100,000 colleagues were caught in the middle. Next time, it may be you.

All of which leads us to a couple of ponderments. Labor organized to protect itself. How long till the public organizes to protect itself? And in running over the new Cabinet line-up, we see that Secretary Goldberg will be running the Labor Department (and, because of his background, we have the sneaking suspicion that to him "labor" is synonymous with "labor union"), and that Secretary Hodges

will be spokesman for the Commerce (or business) department. But we find nowhere anybody or any department to speak for the little, old, plain, ordinary consumer, the fellow who rides the trains and buses, who buys the products of factory and farm. Now, here is a New Frontier!

GEORGIA: Featherbedding, in essence, is also the issue at the University of Georgia, in New Orleans, at Little Rock, or wherever race discrimination and conflict occurs. "Things must not change"—this is featherbedding. "We deserve something that others do not deserve"—this is featherbedding. As in locomotives, so in communities and colleges, times do change. Preferential treatment is on the way out. Customs, North or South, must pull their weight if they are to survive. Whatever anyone's intentions or convictions, that which is uneconomic—not to say unsocial and un-American—cannot long endure.

23rd AMENDMENT: Possibly you haven't realized that a new amendment to the U.S. Constitution is making the rounds of state legislatures. New Jersey, Massachusetts, Hawaii and New York ratified it within the first few weeks of this year; thirty-four states more, and it will become the law of the land. This amendment, if adopted (and it looks as if it will be), gives residents of Washington, D.C., the right to vote for President and Vice-President. Till now—apparently because of an oversight of the founding fathers—residents of the District were the original underprivileged Americans.

BELGIUM: Just as hardship causes some families to draw closer together and others to crack up, so with nations. Belgium gave every indication of coming apart at the seams. What happened? Was it simply a prolonged strike? No, it went deeper than that—the strike was only a symptom, violent as it was. For one thing, Belgium, too, has its "North" and "South" tensions, aggravated not only by differing customs but different languages. But more than that, the mortgage is simply falling due, with no money to pay it. Congo was a kind of rich uncle, keeping the relatives overseas in house and home. Belgian heavy industry became obsolete and uncompetitive; why not, when Uncle Congo would pay the deficit? With the Congo lost, the income was cut off. Austerity laws, which tried to adjust for straitened circumstances, hurt. Rioting resulted.

Which reminds us again that this is a changing world. Only those who are flexible, adaptable, far-seeing, will come out of it with whole skins. As an insurance company advertisement says, "The future belongs to those who prepare for it."

CUBA: What more does Castro want? He took over American investments. He succeeded in breaking diplomatic relations with the U.S. What's left? Well, there's Guantanamo, the American naval base. Personally, we think that Guantanamo is worth more to Mr. Castro alive than dead, occupied than surrendered. If he had the naval base, what would be left to harrangue about? He would have everything. The trouble with Mr. Castro—and with Communism—is that he and it can't stand to have everything. Theirs is a have-not philosophy. They've got to have scapegoats. They've got to get their people mad at somebody. Take away the scapegoats and their people will have no one to look at but their own leaders. That could be disastrous for the Castros and all they stand for.

ZIONISM: Whatever Israel's Prime Minister David Ben-Gurion said or intended to say, it came out sounding as if he declared that all Jews outside Israel are living in sin. That is the way American Jews interpreted it, and they deeply resented the charge. However, the controversy stirred up something more than an interpretation of his speech. At issue is the unclear image of American (or any other) Judaism, which the Premier has managed to muddy even further. Is Judaism exclusively a religion, or is it also a nationality? This reporter happens to believe—along with, apparently, the majority of American Jews—that Judaism invokes no political ties to Israel. Emotional ties, yes. Spiritual ties, yes. Political ties, no. American Jews, by any test of law or logic, do not "belong" in Israel and certainly not to Israel unless they choose to go there.

Imagine the havoc that would have been cried, had some claim one-tenth as possessive come from the Vatican!

UNION: One thing strikes us about the whole subject: the church bodies that seem to be most active, fastest-growing, most evangelistic, most aggressive, are not the ones uniting or talking about union. Does merger—and we're wondering out loud—ever become a substitute for growth? A kind of last resort—if we can't grow as we think we should, we can always merge?



"What shall I give?" is an eternal question. Jesus gave all on Calvary for our redemption and rose again on Easter for our justification.

But there is a prior question, "What have I been given?" If you believe in God as creator and source, the only answer is "Everything—life, ability and my portion of this world's goods." Hence all are stewards of God's mercies.

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The Invasion of Fort Lauderdale

By
AL ROCKEFELLER



THE Chevy convertible with the Tennessee license plates raced south on U.S. 1 just below West Palm Beach. The four young men riding in the car were leaning forward in their seats.

"Fort Lauderdale is less than 40 miles now," one of the two youths in the rear seat declared. "We should be there by 7."

At that moment, as the car's speedometer registered 80 miles an hour, the sun was climbing out of the Atlantic Ocean on their left, its first rays lighting the South Florida landscape.

Soon the car sped through Delray Beach, then Boca Raton, then Pompano Beach. At 6:40 a.m. they were at the city limits of Fort Lauderdale.

"Record time," one of the four observed.

Indeed, it was. They had covered more than 1,000 miles in 18 hours.

Ten minutes later their car pulled up in front of one of the more widely-known oceanfront bars in Fort Lauderdale. One of the young men got out, tried the door. Find-

ing it locked, he went back to keep vigil with the others.

Soon a man in his 40s went to the same door, inserted a key and walked into the establishment. With that the four climbed out of the car and went to the door, which they found was locked again.

"Hey," they yelled, "we just got in town and we want a beer. We're college men—first to get here this spring."

"Sorry," the owner replied from inside. "City ordinance says we can't open till 7 a.m.—you'll have to wait five minutes."

The four were the first of more than 30,000 college students to arrive in Fort Lauderdale for the annual spring invasion. They had left their college campus in the North on Friday afternoon to start the long drive to Fort Lauderdale, arriving Saturday morning.

Most of the vacationing students come by automobile, but some also arrive by plane or train. Many hitch-hike down and back. Some who have the money to spend make room reservations well in advance, but a vast majority wait until they arrive before seeking quarters.



Fort Lauderdale Daily News

There are those that do not rent a room. They live in their cars. However, Fort Lauderdale police are strict in enforcing regulations prohibiting sleeping in cars, and so the youths must drive outside the city limits.

It is not uncommon for one or two collegians to rent a room and then invite other friends to share their quarters with them. In some instances as many as a dozen students have crowded into one hotel room. When such a situation is found by the hotel or apartment manager the original renters of the room are requested to leave, along with their guests.

Ordinarily, the beach at Fort Lauderdale is the nicest to be found in the country. It is until the college crowd takes over a few weeks before Easter.

Just who are these students who make the long trek to what the more intelligent collegians are calling the "Beachniks' Bowery"?

They come from many strata of society. Some are from broken homes, others from homes where the parents have no interest in what their offspring are doing. Some are from happy, wholesome homes. It is among this class that you

find the students who just can't stomach some of the things that they see in the south Florida collegian Mecca.

One girl, from a Midwestern college, remarked, "I might just as well have gone to Skid Row for my vacation," after she observed some of the activities at "boozers' square," a stretch along South Atlantic Boulevard near East Las Olas Boulevard.

The annual Easter invasion of Fort Lauderdale by vacationing college students is not of recent origin. It has been going on for the last 25 years. From a small beginning it has grown each year until now the collegians practically take over the beach section of the city.

In the spring of 1935 about 50 students who had been here during the previous Christmas vacation for the annual American College Aquatic Forum, returned at the invitation of local friends.

When they went back to their schools after Easter they told their classmates about the wonderful time they had in Fort Lauderdale, the excellent climate and the famous beach. Each succeeding spring (Continued on page 69)



EL MONTE NO LONGER DREADS Graduation Night

By RAY BERNARD

HER FATHER and mother sat waiting for the telephone to ring, all through that June night after the high school commencement.

Janie, out with her senior class friends who were celebrating what seemed to them the earth-shaking end of an era in their lives, had promised to call home from time to time. Her parents jumped each time the bell rang. Though it was good to hear her voice saying she and her friends were at Malibu on the Pacific Coast Highway and all was going well, still her parents worried.

The telephone rang again, an hour after Janie's last call. It was the police.

A crash on a hilltop alongside the moonlit ocean had interrupted the commencement-night gaiety. Both cars were completely demolished. A passenger in one car was injured. Janie and her date, in the other car, were dead.

Change the names and route numbers, and it could have happened almost anywhere in America. And it will happen again. Parents will continue to dread that last social event of their children's high school years, because it may be the last event of budding lives.

A New York suburban mother put it this way: "I should be proud that my son finishes high school this year. He will receive at least one award for achievement. But all I can think of is that all-night party they all go on afterwards, and I tremble."



ILLUSTRATED BY TED HANKIE

In California a school official told me, "I've had two kids graduate and I know what it means to be a parent at home while they are out speeding on the freeways after graduation. It's rough."

Too often the worry, grief and shock wear off, difficult readjustments are made and the whole matter fades away into a hazy but bitter memory. Victims become statistics, units in long columns.

But in El Monte, California, parents who worried through those long nights decided that simply to worry and do nothing about the situation was stupid and silly. They knew of tragedies involving high-school seniors. They knew, too, that some of their children roamed the highways as far north as Santa Barbara and as far south as San Diego.

JUST as youngsters in Manhattan suburbs climb into their cars and drive down to New York to celebrate in night clubs till closing time, so on the West Coast—where Hollywood and Beverly Hills are over-magnetic meccas for teen-agers—the same custom was growing. With many more automobiles and extra miles of overcrowded highways, Southern California offered an even more likely stage for tragedy.

What to do?

Several parents met, here and there, and brought up

the subject later at P.T.A. gatherings. One of them, Jack Burnett, then principal of El Monte Union High School with a daughter in the senior class, practically found the problem in his lap. He had heard and read much about the spreading problem, but its impact hit him on graduation night. His daughter telephoned home several times as her party of friends scooted around the area. Once she called from a celebrated Hollywood night club, where the tab cost her (and her father) \$50. Finally, she returned for breakfast at 4:30 a.m., to end the parental vigil.

While she and her friends chatted merrily but wearily at breakfast, other graduates dropped in. They had been driving up and down the coast all night, just riding.

Such all-night driving had become customary. William Fenske, today director of activities at the El Monte school, remembers that back in 1947 he himself had been in an all-night senior drive.

Burnett and several other parents kept agitating the problem over coffee-table and luncheon-table, in conference and on the street. More parents caught fire. They felt that the customary campaign and perfunctory posters and talks aimed at highway safety were good, but not quite the answer.

That was 1950.

Today, El Monte parents are spared that long night of worry and dread. Their sponsored, chaperoned, pinned-down "seniors' all-night party" *(Continued on page 74)*



PHOTO BY N. A. STORM

Teen-Age Open House

By ELINOR K. ROSE

I WAS stirring the gravy when our 16-year-old Doug loped in from football practice.

"Mom," he asked, "could I have another open house?"

"I guess so," I said, "if it doesn't interfere with Bruce's. What group would you invite this time?"

"I want to ask my class."

I nodded, and on second thought asked, "How many are there in your class?"

"Five hundred and sixty-three."

As the gravy spoon slithered out of my hand he patted my arm. "Don't sweat it, Mom. It'll be Saturday night and only about three hundred will come."

Only!

Five years ago I would have panicked and left the spoon in the gravy. However, we've covered a lot of open-house ground since then. Our sons Stuart, Douglas, and Bruce are now 19, 16, and 14, and we've aged right along with them. Our eardrums may be calloused, our carpeting beat, our refrigerator frequently bare, but it's been exciting to touch the future.

Sure, the teens are brash, noisy, and they make mistakes. But they're also sensitive, fair, witty and charged with untried power. I won't say we understand them. They'd resent it if I did. We've learned to accept them and they've learned to accept us as individuals. In our suburban town of Royal Oak, Mich. (pop. 80,000), where the junior-high and high-school classes are large, we wouldn't meet many of our sons' acquaintances if we didn't open our home to them. We've decided which teen-age mores we'll go along with and have blended them with our own convictions and

rules. We started with small open houses and progressed to the more casual bigger ones. We've made errors in judgment and have tried to correct them the next time.

In our area, the strict definition of an open house is a party to which all people who know the host may feel free to come, leave and come back again. In practice the term has been modified so that it means that all members of a particular group who "get the word" are welcome. Usually it is tied to some event. For instance, open houses are planned after a school play or musical, for the cast and their friends. Or there may be one for the swimming teams, a Sunday-school class, the Spanish club, the school band.

The invitational or "closed" open house is one to which the host or hostess issues specific invitations to specific people.

Last October we hosted two invitational parties for Lorenzo Garcia, an American Field Service exchange student from Argentina, living with our family this year and a senior at Dondero High along with Doug. The first was to celebrate his 17th birthday and was limited to the friends he'd made at Dondero and some other exchange students in our area. The second was a double-decker open house. Lorenzo's father, who was in New York on business, came to Royal Oak for the week end. Saturday night we invited about 60 guests to meet Dr. Garcia, both adults and teen-agers. The party split naturally into two groups, the teen-agers and record player downstairs in the basement recreation room, and the grownups on the first floor. Teens would be introduced around as they came in or adults would go down to meet them on their own ground.

Jim Covert, the superintendent of schools, came back up to the living room and quipped, "Of course, you all know I really belong down there, but . . ." We knew what he meant. Teens are courteous to adults but after about five minutes you get an unspoken but unanimous message.

We've run these double-deckers before and they've always been successful. Sometimes we've had them New Year's Day. Once we planned one around the varsity basketball team and cheerleaders, while upstairs my husband Dana and I entertained their parents, the coaches and wives.

Incidentally, unlike the system at adult parties, teens are rarely paired off. Although some steady-dating couples come together, most guests arrive in clusters: three or four boys together, then a couple of girls, etc.

What do teens do at open houses? Mostly they listen to records and talk. Penny, one of the girls from high school, had an outdoor party last September two nights before school started. After a supper of hamburgers, they grouped around a blazing fire built at the end of a gravel driveway. Shielded with background music they sat for hours yakking about their summer experiences and the next school year, kidding each other and making over the world.

Being a do-it-yourself family, we remodeled and paneled our basement for teen-party use. There is a low, curving counter for serving soft drinks, a number of tables, chairs and a couple of long inexpensive sofas. The hi-fi, an inlaid shuffleboard court, bumper pool table, chess and checkers are always available. Sometimes guests bring guitars and bongo drums.

In homes where dancing and cards are approved, these pastimes may be indulged in by a few guests. However, if such are forbidden by a family's beliefs, they are simply not done. Teens are far more elastic than adults and casually respect the fact that their friends may have different convictions. Now, if they'll only grow up that way!

The host or hostess indicates the type of dress and the time of an open house. Guests want to know whether it will be school clothes or a sport jacket and "heels" party. The girls are usually more embarrassed by a wrong choice than the boys. The hours will vary according to the purpose of the party, its size and the age of the guests. Our rule-of-thumb is 7:30 to midnight for the early teens and not later than 1:30 for those older. A "work" open house during the week will break up around 10:30.

A "work" open house is usually a spur-of-the-moment thing, planned hastily at school by a committee who dragoon

friends in to help with a project. It may involve making decorations for a game or posters for an election. At a poster party, big rolls of newsprint are spread on the floor and smaller cardboards on the tables. Colors are argued, slogans concocted and stardust dashed on wet paint.

Such a group gathered at Sara's house to make banners announcing a Girls' Lit Club affair. Afterward the boys mopped the floor and the girls cleaned the paint off each other. Not realizing it was the water-soluble kind, they used turpentine liberally. Next day all showed up at school with a rash on their hands and faces. Everyone knew who'd done the work that time.

When Carl had an open house for the A Capella Choir during the week, fifteen of the guests settled down with their snacks at a long table and tried to figure out the trig. assignment for the next day.

The older the teens, the more likely they are to drift upstairs later in the evening and talk to Dana and me. We always feel singularly

(Continued on next page)



Scenes at recent open-house party for teen-agers at the author's home in Royal Oak, Mich. Above: Sons Stuart and Doug play chess. In background is Lorenzo Garcia, exchange student from Argentina. Below left, right: Music, games and snacks.



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complimented when they do. Teen-age humor is sharp, explosive and often delightfully subtle. Quips travel at jet speed. Their minds are restless and exploring. I've ended up more than once digging out a quotation, play or poem for someone to read.

Teens are ingenious at staging their open houses. They plan what they can handle and afford. If a backyard has a pool, fine. If it doesn't, a patio or lawn is completely acceptable. A yard party, rained into the garage, may turn out to be the best of the season. Teens react naturally and spontaneously to a situation that might disconcert adults.

If there is a recreation or family room for entertaining, that may be used. Otherwise, it's the living room. The ubiquitous record player provides the same background anywhere.

Obviously, most of the cost is for food and pop. The minimum requirements are one soft drink per guest and bowls of potato chips. There are probably more open houses given by girls than boys. Sometimes the parents stand the cost, if the girls make the preparations. For example, our milkman says it's easy for him to furnish ice cream for his daughter's friends. Often the girls pay for parties themselves, using their baby-sitting earnings or savings from their allowances. If so, they decide how much they'll spend, and fit the guest list to the amount. It may run five to ten dollars and when the refreshments are gone, that's it.

Sometimes, a co-operative plan will work. When I taught a junior high age Sunday-school class of boys and girls, the arrangement was for the boys to bring a carton of soft drinks apiece and each girl a plate of snacks. We always had ample stocks.

We pay the costs of open houses here. Our sons receive rather small allowances, but we pay them for washing windows, mowing the lawn and shoveling snow, which are counted outside their regular chores. Their earnings usually go for extra social activities or gifts. They have no time for outside jobs because they're in sports activities the year round. Picking up the relatively small tabs for their entertaining has been one of the best investments we've ever made.

What do they eat at open houses? Anything. Peanuts, pretzels, relishes, sandwiches, cake, cold meats, pizza, candy. Dips are popular. There's not much use for being fancy, particularly with the younger crowds. Caviar or clam dip may be shunned, while cream cheese mixed with bits of shredded carrot and chopped celery will quickly vanish.

Seasonal offerings cut the cost. Cider is cheaper in the fall than soft drinks. Frozen lemonade used as a base for a punch is economical. We almost al-

ways have platters of fresh fruits, cut in bite-size pieces and skewered with easy-to-grab colored toothpicks.

One mother had an especially good recipe for peanut brittle. She found her 14-year-old son's friends not only gobbed it up, but that she could always get volunteers to help her make it ahead of time. (Of course, half of the peanuts disappeared during the shelling!)

National or sectional foods or "specialties of the house" add variety. For instance, I usually make dozens of tiny cream puffs, using a mix. I've written Lorenzo's mother to ask her for some recipes of Argentinian snacks so we can serve them at a senior class open house we plan in his honor.

WILL a party get out of hand? Some mothers worry. Not if the parents have common sense, courage, tact and have always done some entertaining for their children. Restless motion, loud music and repartee are characteristic of teens. These you expect, but you don't abdicate control. When planning an open house, keep in mind that you're in the driver's seat. Lay down a few rules ahead of time and adhere to them. Let the guests realize that while you're not going to be snoopy, you are going to be aware of what's going on.

The foundation is laid in earlier years. Our sons had brought home casually-gathered groups of boys long before they and their friends were interested in girls. Discipline was sometimes needed, and a core was gradually built who knew the house rules. Word gets around.

The invitational open house is an easy bridge from childhood parties to teen ones. Thirteen-year-olds may hesitate to try a true open house for fear nobody will come, or they're afraid their parents may seem like squares. The parents may be horrified at the thought of the noise and lack of planned entertainment. This is a key time, though. It's important to go ahead so that both teens and parents may gain know-how and confidence. A mother can enter into a small conspiracy with a few of her son's or daughter's friends and plan a surprise birthday open house. The guest list may pivot around a particular group, or each person may be specifically invited.

A small group is more stable. They usually come about the same time and leave together. With a crowd of fifty or more, the doors are swinging.

Although all our open houses have much the same format, there are differences in age groups. Thirteen-and fourteen-year-olds are noisier. At times we've thought the house timbers were going. However, when we've checked, we've found one boy showing another a wrestling hold or two girls demon-

strating cheerleading. Once we found a group had brought pea shooters and we didn't get to them quite soon enough. Peas sprouted in the basement drains for weeks.

If the guests are under sixteen (the Michigan age for a driver's license) the parents usually bring them or let them walk. The host is responsible for getting them home. We learned a valuable lesson last spring. Bruce's party was to be over at midnight. We were then faced with delivering twenty guests to widely scattered parts of town. As I waited for Dana to come back for the second load, worried parents began calling. We should have arranged for help in picking up.

We have never had any trouble with drinking, although a suburb north of us has. It began when a few parents started serving spiked punch to teens, with the peculiar idea it would make both them and their children popular. This is completely indefensible. It's not only legally wrong but morally corrupt.

The situation soon got out of control. Friends of ours in that community, giving their first open house when their daughter was a junior, discovered that some boys had brought in bottles. They promptly called the kids together, told them the party was over and why. They were calm and the kids left quietly, but it need never have happened. The condition is gradually righting itself with "closed" open houses.

What about gate-crashers? Either Dana or I answer the door. We greet the teens we know and introduce ourselves to the ones we don't. Most guests respond by giving their names, and then go on down to the party. Sometimes unwitting crashers arrive, not knowing it's an invitational party. They courteously leave when told.

When our oldest son, home from college, held a Thanksgiving open house for class friends who had gone to different schools, a couple of high-school seniors arrived. They went downstairs and came back up immediately.

Astonished, I asked, "What's the matter?" They sheepishly replied they'd been told to come back next year.

Marge was holding an open house for a group of high-school sophomores and juniors. A neighbor boy, home for the holidays from his first year at Harvard, crashed it with a friend. Marge's father had gone out for a few minutes and while her mother was wondering what to do, the kids took over. A group of boys, complete with powerful biceps, surrounded him, suggested he'd lost his way, and he quickly decided they were right.

(Continued on page 19)



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Recently the Communists entered their village. They killed the elder or mayor and they put a rope around the neck of his granddaughter, a fine, intelligent girl 20 years old who could read, write and speak two languages and who was loved by everybody. They also put a rope around Mr. Hiet's neck, a Christian pastor and leader. They forced them to a five-day march and then buried them alive. Mrs. Hiet now has no husband and the children no father. They are all hungry for they have no income and no one to help them because hundreds of other families have lost their husbands, who were either killed fighting the Communists or carried north to Communist forced labor camps.

CCF is anxious to help this family but is already assisting over 35,000 children around the world and is obliged to turn down many urgent requests for lack of funds.

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LETTERS

Faith Healing

The articles on faith healing (Jan.) were very interesting pro and con.

Here is my personal testimony on Kathryn Kuhlman, referred to by Will Oursler. I came from a home that didn't even have a Bible. . . . It was through her ministry (teaching us the way through God's holy Word) that we were "born again." . . . My mother, always sickly, was healed at one of her services, with no personal contact. We then joined a church.

Now, after 11 years, I am married and have two lovely girls. My baby, born prematurely by Caesarean section, almost died. The doctors told me there was no hope.

But we prayed and asked Miss Kuhlman to pray; within two hours she improved. Now nine months old, she is the picture of health.

Monongahela, Pa.

MRS. D. E. HEMMINGS

Decent Books

I have reviewed a number of novels given for a Sunday-school library. Most were indecent, not to say abhorrent. Why can't a novel be clean?

North Dartmouth, Mass.

NAME WITHHELD

- Some modern novels are clean and decent. This is why CHRISTIAN HERALD runs its Family Bookshelf, a book club you can trust.

Alcohol and Christianity

"Are We Christian About Alcohol?" (Oct., '60) was most revealing. Truly, the church has shunned those in need.

A greater sin is the church's silent condoning of the liquor industry. It is a sin to give strong drink to a brother, for we are his keeper, responsible for bringing him to God.

Stronghurst, Ill.

RAY RASAR

• • • A "truly Christian layman" has always had compassion for the alcoholic "publican" and he should have nothing but contempt for the moderate-drinking "Pharisee." It is the moderate drinker and not the Christian that regards the excessive drinker as "weak-willed." The Christian regards any kind of a drinker as strongly self-willed.

A.A. discovered what Christianity has always taught: *total abstinence* is the only sure remedy.

Popejoy, Ia.

(REV.) THOMAS D. HERSEY

• • • By implication, they emphasize total abstinence as a preventive.

This should receive far more emphasis, but you do not fail to support it.

Summit, N.J. H. WALFORD MARTIN
(Pres., Summit Assn. for Liquor Control)

Epileptics Need Help Too

Why can't epileptics be helped too? It is far easier for an alcoholic or an ex-convict to get a job and help than for a person who has always strived to live a good life but had (such) a breakdown . . . All the pills on earth will not help us as long as we despise life itself. We must have something to do besides pacing the floor, crying for the chance to prove our worth, while everybody turns a deaf ear. People who have never felt the thrill of achievement have never lived.

Marietta, Ohio

LEONA COOKE

Beloved Hymns?

Regarding the article, "Hymns America Loves Best" (Oct., 1960) and the "top 50" list, I was struck by the apparent absence of musical or literary taste in American "Christians." On reading further, it became obvious that no attempt was made to make the list representative. Perhaps it could best be titled, "Hymns CHRISTIAN HERALD Readers Love Best."

Orange, Calif.

KENNETH E. FORD

Cover to Cover

I have read and re-read (Jan.) the beautiful story, "Kindly Light" by Margaret E. Sangster; the articles, on "Understanding," "Forgiveness," and the "Half-Done Job"; the poem, "To a Christian Doctor"; the true story, "After the Game," and there is still more to enjoy.

Your covers are always beautiful.

Frankfort, Ind.

ARIEL (MRS. ROSS) HOLLIDAY

The Mormons—Pro and Con

Thank you for "These Are the Mormons" (Richard L. Evans, Nov., 1960). I was sorry you said: "We do not expect to agree in every regard." It proves you do not keep an open mind. How do you know you couldn't agree if you had the whole story?

Wallingford, Vt.

MRS. HAZEN K. DOUBLEDAY

• • • What I want to know is what the Mormons are going to do with Matthew 22:30.

Are we to call our Lord a liar?

Rosamund, Ill. CAROLYN RUOT

CHRISTIAN HERALD

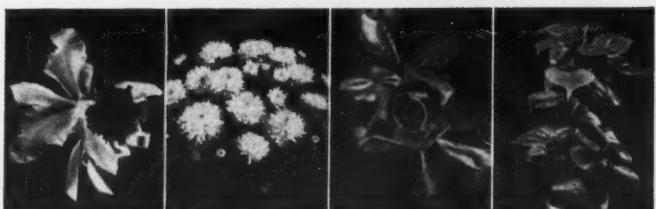


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motion picture reviews

The Sand Castle

(Jerome Hill, de Rochement)

This is both a film poem and a musical fantasy. A boy and his sister are left by their mother to spend an afternoon at the beach. When the boy is not invited to join the games of a group who have built a fort, he is prompted by a voice from a shell he has picked up at the water's edge to build his own sand castle. It is a marvelous edifice—skillfully erected. Near him and his sister some people play, some sleep and the rest engage in their own beach pastimes. They all seem to make an impression on the two children who fall asleep under a large beach umbrella. The boy dreams about his castle, the creation of his imagination fleetingly peopled by those who have been on the beach. They move in colorful settings of exploding hues; the music adopts descriptive styles which help to make the dream come alive. The boy meets, as it were, the "genii" of the shell and learns that the castle is *within* him, even when the tide washes it away. While this may be considered for family entertainment it is in many ways an adult picture.

Pepe (Geo. Sidney, Columbia)

Cantinflas plays with evident enjoyment the part of Pepe, the wistful little man whose chief concern is the comfort of his "son," a magnificent white stallion named Don Juan. With no money in his pocket and almost no worldly goods, Pepe seems to have found the secret of happiness, animated with the belief that there is good in everyone. He is swindled, befriends and is befriended, believes himself in love, visits Hollywood and meets many stars—each of whom contributes a bit to the plot that is plotless but gathers episodes as it moves along. Don Juan is coveted by several "big names." With its gambling, this is for adults and youth.

Desert Attack

(20th Century-Fox Release)

A novel of considerable suspense (*Ice Cold in Alex*, by Christopher Landon) is filmed under new title. Its characters are observed during a hazardous mission across the desert in 1942, between Tobruk and Alexandria. The group includes a tense, overtired, alcoholic captain (escapee from a German prison camp), the driver of a truck and two nurses. Stopping for gasoline in an isolated desert post, they are accosted by a man who claims to be a South Af-

rican Dutch officer. A chain of dangerous encounters ensues. Before they part, men who are considered war enemies treat one another with compassion, their common foe the desert. Characterizations are excellent in this mature problem drama.

FAMILY

One Hundred and One Dalmatians (Disney, Buena Vista) Full-length animated cartoon about a pair of Dalmatians, their romantic adventures, human "pets" and 99 other dogs.

Sword of Sherwood Forest (Hammer, Columbia) New adventures of Robin Hood and his Merry Men.

The Little Shepherd of Kingdom Come (McLaglen, 20th Century-Fox) Story of Kentucky Blue Grass country before and during Civil War.

Dondi (A.A.) Dondi, comic strip Italian waif, is adopted by American G.I.'s and brought after many obstacles.

ADULTS AND MATURE YOUTH

Cimarron (MGM) Edna Ferber's story of early Oklahoma told again in a lengthy semi-historical melodrama, some thrills, some static episodes.

Tess of the Storm Country (20th Century-Fox) Romance about a Scottish girl among Mennonite farmers in America, differences of background, eventual adjustment.

General Della Rovere (Continental Dist.) Merciless study of a man who starts a rogue and ends a patriot. Italy, W. W. II.

Blueprint for Robbery (Paramount) A perfect crime might have succeeded but for greed and human failings.

The Wizard of Baghdad (Clove, 20th Century-Fox) A spoof on "easterns." Violence, romance, some vulgarity.

Five Guns to Tombstone. (Zenith, U.A.) Routine western featuring a reformed gunman, his criminal brother, and double-crossing outlaws.

OBJECTIONABLE

Angel Baby (Madera, Columbia) An overdrawn melodrama purporting to describe some itinerant evangelists, whose cause it seriously distorts.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (*) are of exceptional merit.



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By FLORENCE HAMSHER

TELEVISION THIS MONTH

That old stand-by, the "western," is going to be with us for a long time if past example is any criterion. There's no question, however, that the longer the cowboy is around, the more sophisticated he becomes.

The reason, according to Thomas Moore, ABC-TV v.p. of programming, is that the audience has become more sophisticated. Today's viewers demand more than a horse race in a western. They want some of the basic elements of drama as well. Another reason the western is destined to stay around awhile, says Mr. Moore, is that it is easy to produce well on a modest budget. Several types can be noted among those westerns that have proved their staying power or are gaining popularity.

Bonanza. The latest trend in western programming—a "family" western and an excellent depiction of the life early western settlers led when they were not hunting down cattle rustlers or stagecoach robbers. Plots are built around the Cartwright family—a father and three sons—and the problems they encounter in operating their large ranch. The program needs fresher story lines but there is a minimizing of violence. It is actually a family situation format in a western setting.

Gunsmoke. A "western" western. Big Jim Arness in the role of Sheriff Matt Dillon and his chief deputy, Chester, keep law and order in the early days of Dodge City, Kansas. Sometimes action centers around routing a troublemaker. But, as often as not, the sheriff is concerned with settling some domestic problem or civic issue. "Doc," who dispenses philosophy along with his medicine, and Kitty, keeper of the town's leading saloon, turn in performances which help to re-create the color of the Old West. Now in its sixth year, this program is rated among the Top Ten week after week and attracts as many women viewers as men. For those who like westerns, this is one of the best. However, the major characters are often shown drinking.

Have Gun, Will Travel. One might almost call this a "sophisticated" western. And it is one which is not without its amusing aspects. We see Richard Boone, whose acting ability is far from

limited to westerns, in the role of Paladin, the man with a gun for hire. In the first scene he is likely to be found seated before a chess board skillfully making his moves without knocking over the hand-carved pieces with his beruffled shirt cuffs. A message arrives, he changes quickly to somber black, straps on his six-shooter and goes riding off on his mission. Once accomplished, and usually after one or more killings, savage beatings, etc., he then delivers a short lecture on the folly of it all.

This rather unlikely combination of sophistication, slaughter and sermonizing must surely have been the brain-child of a TV writer. We can remember no real-life counterpart in the early West. Top-notch performances by the cast and consistently good production, however, have given this show a loyal following.

Maverick. At one time, this could have been described as a "satirical" western. And, a few seasons ago its producers gave us some fine take-offs on competing westerns. Since the withdrawal from the cast of James Garner as one of the handsome and debonair Maverick brothers, however, the quality of the scripts seems to have declined steadily into a rather trite and tiresome format of skulduggery at cards or some other shady deal.

The show's emphasis on gambling as a means of livelihood can hardly be classified as wholesome for children who will be likely to be watching at that hour (7:30 pm EST). Frequently it isn't even good adult entertainment. Unless someone rescues it with new material, this once excellent adult western may be killed off by its own writers.

On the religious front, *Directions '61* (ABC) will explore the democratic angle of Communist catchwords "bread," "peace" and "freedom" this month, taking up aid to the world's needy (*One Great Hour of Sharing*), positive steps toward peace, basic concepts of freedom and the role churches play in it. *Frontiers of Faith* (NBC) considers the African situation today, nuclear warfare, Christian versus secular beliefs and the decay of personal morality in American life.

(Continued from page 13)

We try to stick to the same age groups. If it's a junior-high open house, high-schoolers are resentful. If it's a party for middle teens, they're wary of collegiate additions.

As for Doug's class party: with our five years' experience, his estimate seemed correct, for Saturday is a busy night. We made plans for 300 guests.

First, we picked a date agreeable to the whole family. Then Doug checked that date against the school calendar for possible conflicts. After that, he told some 20 key people and the grapevine did the rest.

The snack list included 300 bottles of soft drinks, 300 portions of punch, 400 sandwiches, 400 cream puffs, 5 platters of fresh fruit, 2 pounds of potato chips, 2 salad bowls of "dip," 12 small bowls of pretzels, corn chips, peanuts, etc., 2 platters of relishes, 24 cups of coffee and 2 jars of hard candy. Our cost was about \$32. The soft drinks cost around \$20.

The night before, I'd ground up leftover roast beef and ham (separately) for fillings, made the sandwiches, stored them in the freezer. (It's amazing how many small sandwiches one can make from a bowlful of meat mixture!) A watermelon was seeded and a cantaloupe pared, and they were cut in bite-size cubes. Pineapple sliced into small wedges joined them on colorful platters. These were then Saran-wrapped and chilled. Strawberries were washed and, the hulls left for handles, were piled on a platter around a dipping dish of sugar. The boys helped me fill the cream puffs. They were done as late as possible and refrigerated. Two 20-pound sacks of ice cubes were brought in just before the zero hour. One was dumped in a pan in the rec. room sink, and the other stored for later use.

The doorbell started ringing at 7:30, when some of Doug's closest friends came. Like adults, teens want to feel they're arriving when a party is already swinging so it's good to have a nucleus there early.

The food was gone by 11:15 and by then the bongo drummers and guitar players were tuning up. My husband and I desperately popped corn until we saw it was hopeless. The kids didn't care, anyway. Groups of teens started coming up about midnight to talk to us. At 1:45 there were just a few guests left and so I went downstairs to bring up the dirty dishes and the party was over.

Doug had the basement cleaned up before church the next morning and the last glasses were washed by late afternoon. The highest teen-age compliment is, "It was a blast!" It sure was. ■

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Hundreds of new sponsors are desperately needed right now so we can give loving care and Christian education to our present children and take in many more wandering the streets desolate and hungry. Each orphan is waiting to have a beloved foster "Daddy or Mommie" or big "Brother or Sister." What an opportunity for joy and blessing for YOU! And what a chance to raise up a boy or girl to be a Christian leader in Korea so greatly in need of the Lord and the saving gospel. Write or phone now!

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COST OF LIVING - 100%

MINISTERS SALARIES - 71%

a report to thoughtful laymen

A comparison of the 149% increase in cost of living and the 105% increase in minister wages since 1939, with the cost of living reduced to a base figure of 100%. These percentages are derived from figures in the U.S. News and World Report, the 1959 Yearbook of American Churches and National Council of Churches research.



The Financial Dilemma of Ministers

Did you know that the average American minister's salary has failed to keep up with the cost of living? Perhaps this is why the National Council of Churches has found two-thirds of our more than 200,000 ministers living in debt.

Consider three basic points. In the first place, a minister is an educated professional man who must pay for the equipment and continued training needed to meet the demands of his occupation and the civic leadership he assumes to do his job better. Second, he is almost always a husband and father who must provide for his family. Third, he is an individual—a person as yourself—who needs the time and things which complement and recreate his working abilities and talents.

All of these cost money he seldom has. Recent figures compiled by the National Council of Churches place the average minister's salary more than a dollar an hour below what the average painter makes. And the minister has no 40-hour week. In fact, if a painter works 60 hours in one week (as his minister so often does) he would receive \$228.90 according to Department of Labor statistics. Working the hours he does, a minister would earn over \$1,000 a month as a painter.

Inflation, too, cripples the minister's income. National Council of Churches' figures show that the incomes of clergymen have increased 105% since 1939. But in the same time the U.S. News and World Report charts a 149% increase in the cost of living, including taxes.

The value of the dollar decreased faster than the minister's salary grew. Simultaneously, our increasingly complex society created new demands upon his money through more extensive education for his children, advanced medical procedures, new charities.

Today, as a result, many a minister faces financial difficulty. As a trained professional man and community leader, he must maintain the standards you expect of him. As a family head, he must provide his wife and children with the necessities of life. As a human being, he must engage in those same human activities you find so necessary for your own continued growth.

But it is impossible for many ministers to meet all of today's financial demands on a salary that is worth less than was the average minister's salary in 1939. True, a man does not follow the call to be a minister for material wealth. But shouldn't he be paid enough to live as people who respect his position would expect?

Josh Billings once said, "A congregation who can't afford to pay a clergyman enough, want a missionary more than they do a clergyman." Church members, especially the guiding laity, must ask themselves how much shall be given to one who gives them all he has—the decision is theirs.

Reprints of this public service message for distribution to your Trustees and Board members are available on request.



MINISTERS LIFE and casualty union
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Editorially Speaking...

DR. TOM DOOLEY

ALL the trumpets sounded when Tom Dooley came to the river, and little children and their oldsters waved his welcome into the city where there is no pain. In him there was no East and no West, no North and no South, no Black and no White, only one fellowship of human need.

Dr. Thomas Dooley, called the "Jungle Physician," was a former Navy physician from St. Louis. He became interested in Indo-China while serving there in World War II and determined to do something for the people who were without medical care. Following his discharge from the service, he established one hospital in Nam Tha, Laos, and another at Muong Sing. Indeed, he also initiated a worldwide plan in the field of hospitalization.

I met him when at 26 he made his first return visit to the United States. Then he spoke before the All-American Conference to Combat Communism in Pittsburgh, Pennsylvania. It would be difficult to believe that anyone hearing him could ever think in terms of "peaceful co-existence" with Communism.

Now at 34, they say Tom Dooley is dead. But they are mistaken. He is alive for evermore.

DEAN RUSK

SHORTLY before the then-President-elect John Kennedy announced the appointment of Dean Rusk as Secretary of State, I sat with an American ambassador overseas. A career man himself, he had been associated with Mr. Rusk when the latter was an under-secretary of State. At the time of our conversation Mr. Rusk had only casually been mentioned, and it seemed apparent that U. S. Senator Fulbright of Louisiana was preferred among those most seriously mentioned. The Ambassador and I cast our informal ballot for Dean Rusk. Later Mr. Kennedy made it unanimous.

I have known this man from his youth and have followed his career with growing appreciation. When we first met he was an official of the Georgia Christian Endeavor Union. It was in this youth program of the church that we were closely associated. A son of a Presbyterian clergyman, Dean Rusk's career is

another Horatio Alger story. His character, training, experience with hard work, make him now a man for this troubled national and world hour.

UNTRUE

M R. J. IRWIN MILLER, a dedicated Protestant layman characterized by his Christian Church (Disciples) minister as "the most Biblically literate layman I have ever known," is the first layman to be elected president of the National Council of Churches. His very considerable wealth has been made available for many worthy activities. Also he was announced from the San Francisco conclave of the National Council of Churches as "the layman who believes that churches should speak out on controversial social and economic issues."

It is unfortunate that one news release from San Francisco which should have been quickly repudiated by the National Council of Churches is not only an unmitigated falsehood but completely unfair to another distinguished Protestant layman, J. Howard Pew, who is president of the Foundation of the United Presbyterian Church. This is the statement released through the Religious News Service on Thursday, December 8, from San Francisco: "When an unofficial layman's group led by oilman J. Howard Pew sought to gain the right to censor the National Council's pronouncements as a price of its support, Mr. Miller fought the proposal in the Council's General Board—and won."

Mr. Pew was chairman of an official body, the Lay Committee of the National Council of Churches. As chairman of this committee, a post which he did not seek but sought to avoid, he raised some hundreds of thousands of dollars to clear the indebtedness of the Council. He never sought censorship. He and his committee, which was perhaps the largest and most representative body of Protestant laymen ever brought together, were promised the right to consider with their clerical brethren statements and resolutions dealing with industrial, economic and social matters before such statements were released to the public. As his report revealed, that promise was not kept. Former Chairman Pew's report makes unmistakably clear the fact that the statement as released from San Francisco is as false and unfair as CHRISTIAN HERALD now names it.

Daniel A. Poling Jr.
EDITOR OF CHRISTIAN HERALD





Tansy Tanner's Trip

By LOIS J. HURLEY

FIRST I HEARD about it was in the post office one morning when I was getting my mail.

"I hear Tansy Tanner's getting ready to go away on a trip," Ben Moore, the postmaster, said.

"Tansy go on a trip? With her heart condition? Where'd you get that crazy notion?" I asked.

"Told me herself. Said it was Doc's orders."

"Well, I'll see about that!" I said, and started down the street to Doc Kelly's office.

"What's this I hear about you telling Tansy to go on a trip?" I confronted Doc. "Her with her heart, and all."

Doc gave me a long look.

"That's just it, Em'ly," he said. "Her heart, and all. Especially 'all.' There are some new, serious developments."

I returned his look. "How long has she got?" I asked.

"Maybe two months, at the most. More'n likely it'll be sooner."

We were both silent for a moment, then Doc said, "So Tansy's telling folks she's going on a trip? Well, trust her to do things different. Even dyin'. Let's humor her, Em'ly. *(Continued on next page)*

ILLUSTRATED BY JOHN FERNIE

Kinda pass the word around, will you?"

I agreed.

That afternoon I went to see Tansy. She was weeding a flower bed, but hustled to the gate to meet me, pert as you please. "Em'ly!" she exclaimed. "How nice of you to walk down here in this heat. Set down, and I'll go make us a glass of cold lemonade."

"Forget the lemonade, Tansy," I said. "I'll settle for a glass of water."

But Tansy made the lemonade and brought it out in a tall pitcher with a plate of sugar cookies, on a tray with a nice white cloth.

We sat down in the swing on her little vine-shaded porch. We talked about the dry weather, last Sunday's sermon, stem rot on the tomatoes. Finally, I began to wonder if she wasn't going to try her story on me. Then, sure enough, she said, "Have you heard about my trip?"

"Yes, Tansy. I heard this morning. That's why I come over. Is there anything I can do?"

Tansy thought a while.

"I don't believe there's a thing," she said slowly. "Of course, there's a lot I want to get done, but I'll take my time and work slow. I probably won't be going for a couple of months."

I swallowed a hard lump in my throat but I didn't let on.

"You'll be sure to call on me if you need any help, won't you, Tansy?"

She promised and I went home. And as I walked down the shady village street toward my own place, I thought about Tansy.

Her name wasn't Tansy, at all. It

was Myrtle—Myrtle Bailey. But the name didn't suit her any better'n spiderwort would fit American Beauty rose.

Anyway, she'd been Tansy Tanner for so long that most everybody'd forgot her maiden name. She married Will Tanner when she was just 17.

Will was a good-looking, likable boy without a cent in his pockets and not too much git-up-and-git. The young Tanners didn't have much beyond enough to eat and a rented roof over their heads.

Me and Tansy had been friends all our lives and I married my Henry about the same time she and Will were wed. We always visited back and forth, ran around together and looked for our first child about the same time.

MY young Henry was born in November of the second year we were married and a week later Tansy's baby boy was stillborn.

It was a bitter blow to the young couple, but Tansy had a way, even then, of putting a cheerful face on everything. "It's a sorrowful disappointment," she said, "but we're young. We'll have lots more children."

But they didn't. Because in January, Will was killed in an accident at the sawmill where he was working. Tansy was childless and widowed inside of two months. And penniless, as well.

She shed her tears in secret and walked with her head up. She didn't want pity and she didn't want charity. She wanted work.

"More'n anything else, I want to be

able to live on here where me and Will have been so happy together," she told me. "I'll make a livin', somehow. I've got to."

And that was so. Chances was slim that our little town would ever produce a man for Tansy to re-marry; her folks was dirt-poor and so was Will's. Tansy couldn't look to them for anything but a roof over her head, if she'd wanted to move back, but she didn't. She was too independent.

Well, Tansy started out to make herself a living—in an age when women didn't do much but keep house and cook and wash. So, that's what Tansy did: wash.

She washed for everybody that was able to hire it done, but that wasn't many. Doc Kelly and Judge Banner, whose court was over at the county seat but who lived in our town, and the postmaster's wife were about the only steady customers she had. But she washed where there was new babies and she did up lace curtains and the tucked and ruffled things that ladies wore then, and she managed to make a living.

She didn't ask any pay for a lot that she did. Where there was bad sickness anywhere or a death or a new mother was trying to do her washing before she ought to, Tansy would show up.

"Gather up your dirty clothes," she'd direct. "I'm going to do your washing, this week."

Her little figure trudging around with her washcart become what you'd call one of the fixtures of the town. But nobody ever looked down on her. She had too much spirit for that.

I remember once she delivered Doc Kelly's wash, mad as a hornet.

"Mis' Kelly, I'm willing to do a good-sized washing, any week you send it," she said. "But there ain't no call for you to have ten sheets in the wash!"

"But the doctor's brother's family are spending a month with us. I'm running five beds, Tansy."

"Then you just rotate the sheets," Tansy told her. "Put the top one on the bottom and use only a clean top sheet. That's good enough for anybody—even a doctor's brother!"

Mis' Kelly did it, too!

Peppery-tongued on occasion, neat as a pin, big as a minute (she only wore a size seven), pretty as a picture, cheerful as a cherry pie—that was Tansy!

She was always doing what other little jobs she could, too. She wrote news items for the county paper. During the winter, she usually had one of the teachers to board.

When we started our little fair, we hired her as superintendent of the women's work and flower show. It was a perfect job for her. There was a

(Continued on page 54)



Concern

Lord, he is but a little child;
For him we fear.
The prayers of those who love him so.
Dear Lord, please hear!

He always was a happy boy.
He loves Thy world
Of grass and trees, skies, hills and seas,
All joys unfurled.

O Lord, he is in danger now
And we despair!
O Lord, please let his loved ones know
That Thou art there.

Lord, help him, help him through the dark.
Thou knowest how!
For he is but a little child
Who needs Thee now.

Teddy Hardy, aged 14

(Written when a 10-year-old friend was critically injured in an auto accident)

That evening there were no political arguments in Los Angeles' "Hyde Park." From a little banjo there came a warm, transcendental tune... .

GOD came to Pershing Square in Los Angeles on a warm June night when the city world was held in an embrace of hot humidity from which there was no escape.

But God came into it—right into the middle of it.

He came at the end of the workers' day when the wholesale houses spewed out their stream of human souls into the streets.

When the sailors came off the docks at six o'clock that night and went through Pershing Square on their way to the bus station, God came, too.

I know He came—for I was there.

In Pershing Square, people argue with each other and at each other. They tear down the government and they build it up again. They figure how much worse, or better, things are with the Democrats in the driver's seat—how much worse, or better, things will be when the Republicans get back.

The pensioners worry about the old-age payments being only a dribble to their real needs in these times of high prices. And why *(Continued on next page)*

By E. W. CHANDLER

When God Came to Pershing Square

Los Angeles Chamber of Commerce



Second Thoughts on Faith

By EDWIN D. McLANE

TEXT: "The kingdom of God is like a man scattering seed on the ground and then going to bed each night and getting up every morning, while the seed sprouts and grows up, though he has no idea how it happens. The earth produces a crop without any help from anyone: first a blade, then the ear of corn, then the fullgrown grain in the ear. And as soon as the crop is ready, he sends his reapers in without delay, for the harvest-time has come." Mark 4:26-29*

THE POINT of this parable is in its message of faith. The point is not in the *gradualness* of the growth of the seed, but in the *sureness* of its growth! The comparison of the farmer's securely trusting in the fruitfulness of the earth to the sower of the seed of the Kingdom pictures the inevitability of the Kingdom's coming. One may place his trust and calmly depend on the operation of the power of God. As in the parable, growth of seed is inevitable due to the nature of the earth.

This story has been called the parable of "agricultural grace." Surgeons often use the phrase, "medical grace." A patient in a hospital once said to a surgeon who had performed an operation, "I could perform an operation myself. What I could not do is come around the next morning to see if the patient

was still alive. After the operation, I would take a plane for South America." The surgeon replied, "What we depend on is not skill or technique chiefly. It is 'medical grace,' the recuperative, healing, restorative powers of the body which work of themselves."

So there is an agricultural grace, a freely given power of the earth which man does not make or direct, but on which he can confidently rely. And if there is an agricultural grace, and if there is a medical grace, so there is a spiritual grace receptive to the seed of faith and producing the fruits of the spirit—hope, love, the fellowship called church.

None of this is to say that nurture is not important. It is all-important, for it represents our human best efforts. In soil treatment it means the best results of growth, in medical prescriptions and skill the best results of healing, and certainly in Christian Education, teaching the attitudes and heritage of religion makes the spiritual soil more receptive to the seed of faith when it is planted. This may be at the junior high age or during high school days or even later, whenever the moment comes.

But the time must come when, with all of our efforts at use of reason as the sole basis for making our life's decisions, reason must lead us to the place

(Continued on page 51)

*From *The New Testament in Modern English*, J. B. Phillips, 1958, The Macmillan Company, New York. Used by permission.

CHRISTIAN HERALD PULPIT



This sermon was preached when Dr. Edwin McLane was minister of Schenectady, New York's First Protestant Dutch Reformed Church. Before World War II, this church had for its minister young Clark Poling, one of the four chaplains who went down with the Dorchester. Dr. McLane is a graduate of Gordon College, Andover Newton Theological School, Union Theological Seminary and Columbia University Teachers College. His particular interest the last few years has been in conducting small group meetings for deeper study of the meaning of our faith for everyday life. Dr. McLane is now Minister of Christian Education at First Congregational Church, Chappaqua, N.Y.

can't the country take better care of its old ones? They've done *their* bit in their time.

It's a sort of American Hyde Park—Pershing Square in Los Angeles.

Here the old woman stands with her cart of cheap corsages. She tries to sell one of the nicer gardenias to the sailor hurrying home to his girl or maybe it's his wife. Impatiently the sailor shakes his head, moves on.

Disappointed and hurt, the old woman tosses the gardenia back into the cart, tightens the belt around her indeterminate waistline, and looks around for the next prospect.

I waited there in Pershing Square, this night in June, waited for my bus, along with a hundred others.

A man played a little banjo there in Pershing Square. He played aimless little tunes that accented the rhythm of homeward bound feet. Suddenly his face, and the way he held that little banjo burst into my attention.

I looked at him and truly saw him.

His face slowly became alight as if from the footlights of a stage. But there was only the glow of the setting sun upon him—upon his face, his fingers and the little banjo.

New, vibrant chords poured out of the banjo. He whose caressing touch brought the chords into life began to sing with them.

"Our Father who art in heaven—"

Two feminine voices joined him.

"Hallowed be Thy name—"

A group of old men on a bench nearby brought in their quavering voices.

"Thy kingdom come—"

The sailor stopped his hurrying steps. His young bass brought in the rich overtones.

"Thy will be done—"

And now from all over Pershing Square came voices.

"On earth as it is in heaven—"

Suddenly, I wanted to sing, too, though I am not one who is apt to feel any impulse to sing. Now I sang, as the rest did—because I wanted to sing.

The remaining beautiful words and tones of the wonderful Lord's Prayer rose like a mighty chorus from God's children in Pershing Square.

The chords of the little banjo were swept into the greater chorus of the group. But the little banjo was not lost, nor was the maker of its music lost. The gentle fingers on the strings, the rapt face bent over the little banjo, kept the voices as one voice, even as a nucleus holds a life-filled cell and urges it into growth.

My hat felt strangely out of place. I took it off and stood with bared head, singing. The sailor saw me and his hand quickly slipped off his little sailor hat.

(Continued on page 51)

'Closer... Than Hands and Feet'

By HARRY G. SANDSTROM

THIS IS THE STORY of two shattered lives—how they became inextricably entwined; how these two helped each other; and how the Lord, via the dedicated men of the Bowery Mission, helped both unfortunates back to meaningful living.

The story begins when Jeff Dunstan walked into the Mission and asked to see the Rev. Ray Allen, pastor.

Mr. Allen, who had been expecting him, greeted him in the office. A social worker at New York's famed Bellevue Hospital had phoned Allen, said she was sending Jeff down.

Jeff stood in front of Allen's desk. Here was no unwashed, seedy, half-drunk derelict, but a well-groomed individual, completely sober. Yet the look of defeat and despair on his face, Allen noted, was even greater than that of the sodden vagabonds who usually stood there.

Here was a clean-cut, neatly-dressed, intelligent-looking person, this side of 50. Allen judged that he was perhaps neither penniless or friendless. But the face was black with hopelessness. It was a face that said life held nothing more; a face that seemed to welcome death—as the only resolver.

Why?

Ray Allen knew as soon as he asked Jeff to sit down. The man did, and his right arm dangled toward the floor; he had to use his left hand to pick it up and place it in his lap.

Jeff Dunstan's right arm was completely useless!

HE HAD BEEN WORKING in an X-ray laboratory at Bellevue. Through over-diligence, perhaps, he had accidentally exposed himself to radiation, which led to anemia. Then complications set in and a stroke paralyzed his arm. He was bedded down in a ward and given several kinds of therapy over a period of months. Nothing helped. Eventually he was discharged; case hopeless.

Meanwhile, he had been dispossessed from his apartment for failure to pay the rent and now his savings were almost gone.

"How can I earn a living with a useless right arm?" Jeff had asked the social worker, in dead tones.

Wisely, the case worker sent him to a place where the impossible is confronted daily, and where help is asked of One to whom nothing is impossible.

In the same dead tones, Jeff now asked Allen: "What can the Mission do for me?"

(Continued on next page)

Not Anybody I Don't Know

By RUTH C. IKERMAN

DOWN on her knees in soft cuddly pink pajamas beside the small bed, she was busy saying her prayers. Just a few minutes before, she had asked her parents if she might invite me into her room to listen, and to kiss her good-night.

Quietly I waited in the hush of this intimate moment. She folded her hands and placed them near the fluffy yarn kitten beside her pillow. Then she said in her sweet voice clearly audible to me and certainly beautiful to the One she addressed:

"Dear God, please bless Mommy and Daddy, Sister and Brother, Grampy and Grammy, the milkman who left me the orange juice, the new swimming teacher, the red-headed girl next door...."

Pausing for breath, she suddenly sighed and said loudly, "God, that's an awful long list tonight. I know it's a lot of work for You to take care of it just for me. But You don't have to bless anybody that I don't know."

With that she got up from her knees, jumped into bed and pulled the sunbonnet lady quilt up over her shoulders to where her curls met the pillow. She smiled a contented little smile. She had tried to be as considerate as she could.

Looking at the earnest child face, I realized that someone would have to teach her to enlarge the circle of those for whom she prays. Then I wondered about my own "circle." I turned to face myself in the shadowed mirror of her room and to ask myself some searching questions.

How many months had it been since I had prayed for others as hard as I prayed for the happenings of my own routine day at home? When did I last ask God specifically to help those I may never see, whose actions may never influence my life?

In that moment I realized how incorrect was the thought that there are any we "do not know" in this world of swift communication by air. Actions in far places most assuredly influence us.

Had I too come in my thinking to limit the all encompassing love and power of God?

I reached down to smooth the coverlet over my small friend. She gave me a trusting smile as she reached out her small hands to my larger ones. Firmly I held them as my heart prayed anew that we might give both pairs of hands into the keeping of the God who knows everybody. ■

(Continued from previous page)

The pastor looked into the lackluster eyes a long moment before replying. Then he said, carefully, "We can be your friend."

JEFF WAS assigned a bed and he wandered around the Mission for some days doing what he could with his left arm and hand (he is righthanded). It was apparent to Allen that the man was completely absorbed with dark thoughts of his useless right arm.

But he was quick to attend worship services in the chapel and Bible class. Jeff is an articulate, educated man with a Sunday-school and church background. For many years, though, his Sunday work at the hospital had prevented him from attending church.

At services Jeff invariably sat down front and always caught the pastor's attention, from his vantage point in the raised chancel.

"As he sat down," related Allen, "he would grasp the wrist of his useless right arm with his left hand, lay the arm carefully across his knees and sit holding the limp member. I don't think the affliction was ever out of his mind. But yet I couldn't help noticing that during waits and music, no one studied the Bible texts painted on the walls more intently and no one listened to the speakers—lay and clergy—more intently than did Jeff.

"Now this may just be hindsight, but during the second week of Jeff's stay

with us, I think I noticed a glint in his usually listless eyes whenever a speaker talked of Christ's healing powers, of His healing miracles.

"I remember distinctly," continued the pastor, "that one night a clergyman was describing the incident at the Bethesda pool. Christ said to the cripple, 'Take up your bed and walk' and the lame one did just that. At this, Jeff let go of his limp arm and leaned forward in the pew.

"I am fairly sure Jeff forgot his affliction momentarily, his mind full of a compassionate and healing Christ."

Several days later, the Mission's "chapel man"—you would call him "sexton" in a church—left to go back to his job and his home. A penniless vagrant when he stumbled into the Mission seven months before, he was now completely rehabilitated and ready to resume his place in society.

Jeff eagerly volunteered for the vacancy. "I have only one good arm, but I'll use that to the limit!"

"Of course I had some qualms," Allen confided to me. "But what could I do? The man was so eager and willing. I gave him the job. He put on a work apron—asking me to tie it for him—and immediately dug in."

Allen thought a moment, then added: "My hindsight again tells me there was probably something more here than meets the eye. I feel that Jeff's re-introduction to the Lord had kindled a little fire of hope in his mind. This

and his intelligence, plus his knowledge of medicine told him that maybe physical therapy for his arm might be the answer. And how could he do that better than with mop and broom and dust cloth?"

For a few days Allen, busy with other men, other problems, almost forgot about Jeff. Except that he couldn't help noticing that the chapel was always immaculate for services. And in the morning sometimes he would come upon his chapel man polishing a pew with his good arm, the other dangling at his side.

Early one morning, Allen entered the chancel to get some notes he had left in the pulpit-desk at services the night before. Down the center aisle, back turned, was Jeff, with mop and pail. He had not heard the pastor step in, was unaware of his presence. And Allen stared fascinated as Jeff took the mop out of the pail with his good left arm, placed the wet mop on the floor and then slowly, with some effort, brought his right hand up to the mop handle and swabbed the floor using both arms!

Standing at the pulpit, Ray Allen silently offered his thanks, and quietly slipped out of the chapel. There would be plenty of time to congratulate Jeff.

One evening, a few weeks later, Jeff sat intent as usual at services while a Christian businessman preached on the text, "Lo, I am with you always, even

(Continued on page 52)



A Christian should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully written; but the best life of Christ is His living biography, written out in the words and action of His people.—Charles Spurgeon

From Mrs. J. E. Garvik, St. Paul, Minn.

Lord Jesus, make Thyself to me
A living, bright reality!
More present to Faith's vision keen
Than any outward object seen—
More dear, more intimately nigh,
Than e'en the sweetest earthly tie.

Author Unknown

From Elpha I. Clark, Adams, Mass.

Selected by
RACHEL HARTMAN

"I REMEMBER"

PRAYER is the most powerful form of energy one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Prayer is a force as real as terrestrial gravity. It supplies us with a steady flow of sustaining power in our daily lives.—Alexis Carrel

From Alice M. Gilchrist, Brooks, Ore.

*If Jesus Christ is a man—
And only a man—I say,
That of all mankind I will cleave to Him,
And to Him will I cleave alway.*

*If Jesus Christ is God—
And the only God—I swear,
I will follow Him through heaven and hell,
The earth, the sea and the air!*
—Richard Watson Gilder

From Mrs. C. A. Cole, Glendale, Calif.

God's ways are not like human ways,
He wears such strange disguises;
He tries us by His long delays
And then our faith surprises.

While we in unbelief deplore
And wonder at His staying,
He stands already at the door
And interrupts our praying.

—J. E. Rankin

From Mrs. Fred M. Kilbigs, Columbus, Ohio

Two frogs fell into a can of milk,
Or so I've heard it told;
The sides of the can were shiny and steep,
The milk was deep and cold.
"O, what's the use?" croaked Number One,
'Tis fate; no help's around.
Goodbye, my friend! Goodbye, sad world!
And weeping still, he drowned.

But Number Two, of sterner stuff,
Dog-paddled in surprise,
The while he wiped his milky face
And dried his milky eyes.
"I'll swim awhile, at least," he said—
Or so I've heard he said.
"It really wouldn't help the world
If one more frog were dead."

An hour or two he kicked and swam,
Not once he stopped to mutter,
But kicked and kicked and swam and kicked—
Then hopped out, via butter!

T. C. Hamlet in THE TARGET

From Olive W. Guffin, Asheville, N.C.

*Here we were in the living room,
All of our loving group together,
And the glow of the wood-fire's warm perfume
Battled the chill of the outer weather.
And then, with a sleepy sigh you said,
"Goodnight, dear ones, I'm going to bed."*

*Why did there fall such a sense of gloom?
Why did we sob at the thought of sleep?
When one goes out of the living room
Must all the rest of the family weep?
When the work is done and the day has sped
Is it not time for the restful bed?*

*Because you are gone from the warmth and light
And stepped aside from the fire-lit glow,
Because you have kissed us all goodnight,
Why must we sorrow and murmur so?
Why do we call the couch a tomb
Beyond the door of the living room?*

Edmund Vance Clark

From Halle Goshorn, Ligonier, Ind.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

DOCTOR POLING

answers your questions



On the island of Quemoy, off the Chinese mainland, Dr. Poling chats with Joseph Bernard Druetto, French Franciscan priest who was tortured by the Communists.

The Lord Watch . . .

What do you think about saying the Mizpah Benediction at our church services? Our minister says it means that we do not trust one another while we are away from each other. Some people disagree with him. Would you please give us your opinion?

PENNSYLVANIA Mrs. P.W.

While I do not particularly care for the Mizpah Benediction at the close of the worship service of a church, I do not agree with the interpretation of the minister referred to. For many years I have used the Mizpah in connection with youth and other church gatherings.

"Storehouse" Tithing

Some of our members say the tithe should all be given to our local church. Some think money given to church homes, to the Salvation Army, and to your own Mont Lawn may be counted. I have always thought any work that is God's work could be counted as part of my tithe. Now I don't know what to think. Will you please give me your opinion?

ILLINOIS Mrs. A.T.

Definitely I agree with the one asking the question. Always, however, as I see it, our first obligation is to the church to which we belong.

Anti-RSV SST

If one of our good and faithful Sunday school teachers is about to resign

because our church uses the Revised Standard Version of the Bible, should we change to another version?

OHIO R.C.

I am forwarding to the one asking this question an article which appeared in CHRISTIAN HERALD written by a minister conservative in faith, in which the Revised Standard Version is carefully appraised and appreciated. Perhaps this particular Sunday school teacher will rethink his or her position.

Mary's Uncle

Do you know why General Lew Wallace in all his study about the three Wise Men and the Christ Child should have written in Ben Hur his odd tale concerning Joseph as the uncle of Mary?

CALIFORNIA F.H.S.

No, I have no information nor do I believe that any would be now available. Ben Hur is, of course, fiction and I do not believe it was written with regard to possible theological and Scriptural interpretation or relationships.

Skeptics Desired

I read recently in a religious journal an editorial in which the writer said that he regretted that while all United States Senators claimed a religious affiliation, "if only to religion in general," he confessed to a "nostalgic longing . . . for one skeptic or one cynic." Well, what do you think of that?

NEVADA E.P.S.

Well, I think the writer has a perfect right to his opinion. It reminds me of the clergyman who some years ago was chairman of a visiting committee to Denison University and who expressed the opinion that there should be at least one agnostic on the faculty. Certainly I do not agree.

American Siberia?

The statement has been made by a clergyman in our community that an area in Alaska has been set aside for the punishing and banishment of ministers and church leaders who preach conservative doctrines. This territory is known as "America's Siberia." Do you know of any such practicing area?

PENNSYLVANIA F.S.G.

No, there is no such practice and there is no such area. The statement as made if quoted correctly is ridiculous.

John the Baptist's Authority

During one of our adult Sunday school classes this question was asked, "Where did John the Baptist get the authority to baptize by water?" Some thought it was told him by God while he was in the wilderness, but we cannot find where that is mentioned. Where did he get the idea?

MAINE Mrs. L.F.O.

Elliott's Commentary on the Whole Bible says: "The symbolism of ablution as the outward sign of inward purification was, of course, derived from the Mosaic ritual. It was ordered for the

consecration of the priests (Ex. 29:4; Lev. 8:6), for the purification of the leper and other unclean persons (Lev. 14:8, etc.). It had received fresh prominence from the language of Isaiah (1:16) and probably (though the date of the practice cannot be fixed with certainty) from its being used on the admission of proselytes, male or female, from heathenism. . . . That which distinguished the baptism of John from all previous forms of the same symbolism was, that it was not for those only who were affected by a special uncleanness, nor for the heathen only, but for all. All were alike unclean and needed purification, and their coming to the baptism was in itself a confession that they were so."

Who Is Halley?

I have been using Halley's Bible Handbook for added information in our Sunday school class. A member of the class has asked, "Who is Halley?" What are his credentials? Please answer this.

TEXAS

Mr. O.G.L.

Dr. Halley is to receive the Gutenberg award of the Chicago Bible Society in the spring of 1961. This is a deserved honor. CHRISTIAN HERALD paid recognition to Dr. Halley in an article, published in 1952.

Communion Practices

Is it right or wrong for a layman to serve communion to a group of people

when there is no minister present? Should small children partake of communion?

ILLINOIS

Mrs. A.W.

The answer to this question rests with the church or denomination to which you belong. Generally it is not proper for a layman to serve communion without the presence and guidance of a minister. As to the latter half of the question, I communed with my parents, going to the altar of the church when I was a very small boy.

Witchcraft?

Is there any defense against such modern witchcraft as hypnotism, mental telepathy, mental surgery, etc.?

INDIANA

J.W.

There is, of course, a legal defense against malpractice in the medical field, but these combinations referred to are another matter entirely! The one asking the question should consult her minister and physician.

Penney Liquor?

I have been informed that certain of the J. C. Penney stores stock and sell intoxicating liquors. Is this true?

CALIFORNIA

Mrs. J.G.R.

Absolutely it is not true. "No store in the Penney Company chain sells any alcoholic beverages."

This is a direct word from Mr. J. C. Penney, the founder.

A Disciplined Life

A major facet of discipleship—for the disciplined life means discipleship—is self-control. What unpleasant people we can be without the vital and formative lessons of early years! Children and teen-agers often rebel against the curbs and controls of early restricted life and are slow to see their characters as in the molding process. All of us learn—some more easily than others—that no man or boy, no woman or girl, lives alone; that what each does and says and even thinks will somehow affect the lives of others. The most obvious sign of lack of discipline is selfishness. Selfishness sometimes wins momentary material gains but the rewards that come through service will last longer and be more satisfying all around.

Nowadays, numerous voices are blaming juvenile delinquents on comics, sub-standard books, TV and even radio. It is conceivable that, with their substantial emphasis on violence and disorder, they do contribute to social problems. But for the main cause, ought we not to go to the root of the matter and look in the direction of the parents?

Self-expression is excellent when maintained within the gentle confines of the greater good of the family and society; when children, or adults for that matter, forget this, society is threatened. Perhaps the chief form of threat comes in the interpretation of liberty as freedom to say and do whatever the individual likes, no matter how disturbing to others.

A wise man said, "True liberty is freedom to do what you ought to do."



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Lines of a Layman

By J. C. PENNEY

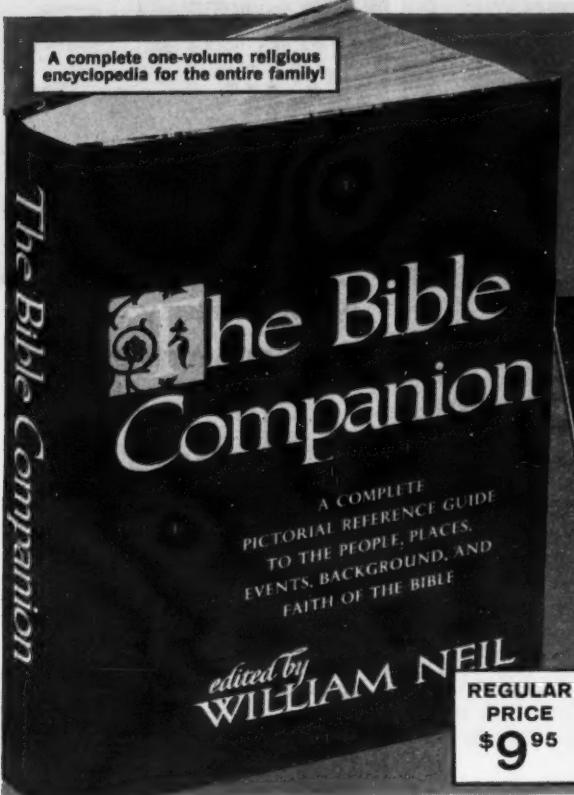


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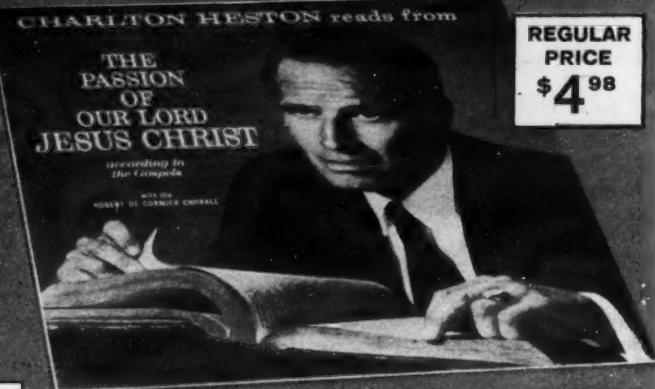
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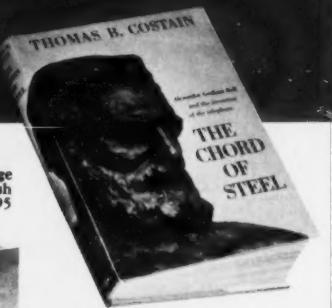
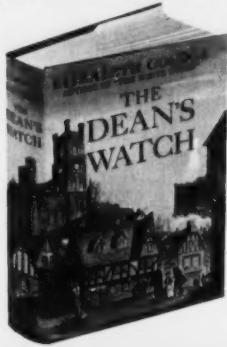
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By PHYLLIS RUTLEDGE

You have no time to read? Why not? You have time to watch television, to chat with a neighbor, to relax with a cup of coffee. Why not time to read? If you would *like* to read, if you realize the lasting enjoyment and satisfaction of reading, but feel too busy to fit it into your daily schedule, then you *can* find time. Time is all about you, chinking the duties of the day.

The secret is this: you don't have to read a book or article all at one fell swoop. Being a well-read individual is as simple as doing it piecemeal. All you need for reading is *some*

CHRISTIAN HERALD
Book Section
SPRING 1961

time now and then—and a bookmark. I have a husband, house, yard, large correspondence and a part-time job. Yet I've managed to read, on the average, three books a week for the past 20 years or so.

One big help is the habit of keeping several books at strategic points throughout the house for easy pick-up. I find it easier to read in several books at a time if they are dissimilar. For example, I mix fiction and non-fiction. Recently, I was simultaneously working on the Russian *Dr. Zhivago*, an English J. B. Priestley novel and a Chinese non-fiction book by Lin Yutang.

Since housewives are some of our busiest people, let's check their time problem first. One of my favorite reading periods is lunch time—this accounts for soup splashes and mayonnaise smears decorating some of my best-loved books. But often those with children are denied this lunch-time luxury. In lieu of it, they may sneak in 10 minutes morning and afternoon for a coffee-book-break. They are no doubt ready to sit down and put up their feet for a few minutes anyway! If mother can synchronize afternoon reading breaks with the children's nap-time, so much the better. If a half hour

is available, read 15 minutes and nap 15 minutes. You'll reap the double benefits of a mental and a physical change of pace.

Reading may be fitted into the day in a variety of ways. Try it while the washer and dryer are working, while the iron is heating, the polish drying on your nails, or you are in the process of putting up your hair (if you do this chore without looking) or relaxing in the tub. Utilize any few minutes of waiting. If you are going to pick up the children at school, leave a little early with a book beside you; you'll enrich your day as well as get a better parking place. Read on the bus, in the doctor's waiting room, at the beauty parlor. In this day of pocket-size books (which now include many of the old classics, philosophy, poetry) you can slip reading material into your purse or pocket with slight effort and very little in the way of bulges.

One of the most valuable times of day for reading is bedtime. The house is normally quiet and you are starting to unwind from the tensions of the day. Only a few minutes of relaxing with a bit of poetry, philosophy, religious writing or even a light novel is a prelude to restful sleep. It's much better than pre-sleep stewing over

problems which will be awaiting you faithfully in the morning.

Housewives aren't the only ones who may squeeze reading into their schedules. Men and women in the business and professional world may do it too.

Buses and commuter trains are excellent traveling reading rooms. Time passes quickly when your nose is in a book, and it's more fruitful than gazing out the window or at fellow passengers. If, however, you are one of the unfortunate who end up bleary-eyed after reading while in motion you will have to search further for time to peruse the printed page. Time is there for the finding.

Lunch hour, for example. After you have dispatched your sandwich or salad, lie yourself to the nearest park bench, library, lounge or quiet corner. Dig in for 20 minutes. Enjoy yourself.

Professional people who work mainly by appointment often have free minutes between patients or clients. Keep a book within finger-tip reach for quick mental refreshment during the day.

Supper time for a person alone is often enhanced by the companionship of a book but those with families will have to wait. At some time during the evening they should be able to find at least a half hour free for reading. If not, snatch a few minutes at bedtime.

As a rule business people, male or female, spend part of the week-end catching up on yard or house work. My husband finds that after the effort of mowing the lawn or muttering through the week's repairs, a session with a book restores his good humor. He showers, retires to the living room, starts his favorite music on the hi-fi, picks up his book and he's set. Of course with children he would have to do this relaxing bit during their nap-time or while they were playing outside, but it could be done.

Teen age is a wonderful time to develop the love for and the habit of reading. At that age I was spurred to getting homework done when I had a good book to read afterward. Sometimes, too, housework tasks assigned to me were done with more zip if my latest library jaunt had produced something especially absorbing.

I remember those teen years when I sprawled hither and yon—in tree houses, on sailboat decks, beside swimming pools, in hammocks—always with a book clutched in my hand. At the time I felt that books helped me survive the whole miserable period—they were friendlier than people. Looking back now I see that life really wasn't so bad. I swam, fished, sailed and picnicked like the rest of the gang; but books did seem to give a lift over some of the humps.

Reading is often a blessing for sick
(Continued on page 46)

Author! Author!

By C. AUBREY HEARN

WHEN I WAS a boy I was intrigued with the autobiography, *The Americanization of Edward Bok*. His plan of getting autographs appealed to me. I began to write my favorite authors and ask them if they would autograph my copies of their books. Many of them did so. Each time I requested, in addition to an autograph, a favorite motto or the answer to some question I propounded.

Sir John Hunt, conqueror of Mount Everest, wrote as his motto: "Adventure is the spice of life."

When I asked Irvin S. Cobb what advice he would give to a young writer, he wrote: "I'd say a young writer should endeavor to keep on being a young writer—young in his emotions, his enthusiasms, his ambitions and his intents. Then he runs less risk of becoming sometimes prematurely an old—and frequently—an outmoded writer. Some writers are old at forty, some still young at eighty. It's in the soul of the man."

Charles M. Sheldon with his autograph in my copy of *In His Steps* gave his definition of a Christian: "A Christian is a person who loves people he does not like." He gave also his idea

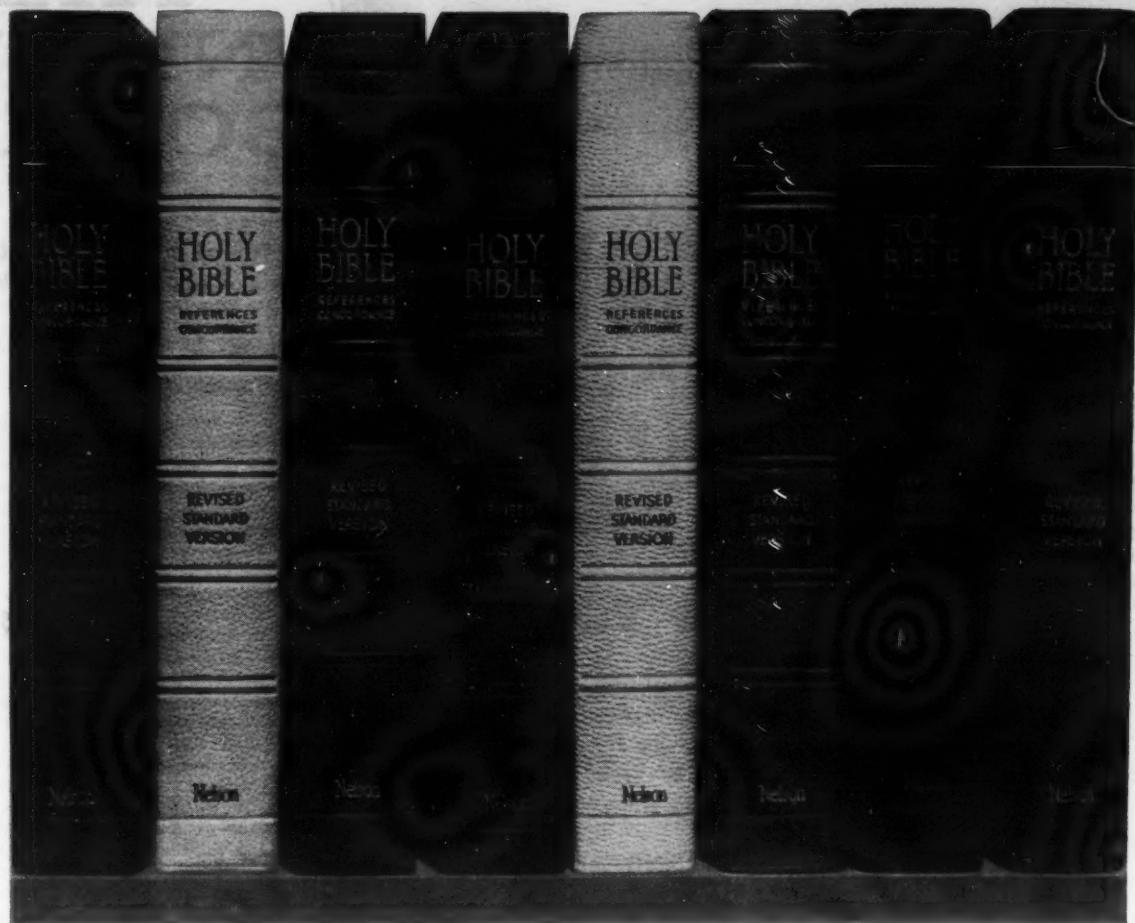
of Christ's solution for all world problems: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added . . ." (Matt. 6:33).

Helen Keller gave as her favorite verse: "Love ye one another" (I John 3:23). Robert Frost gave as his: "In the beginning was the Word" (John 1:1).

I asked Upton Sinclair to write below his autograph in *The Jungle* his purpose in writing the book. He wrote: "My purpose was to help the workers to have a union. After the book was out I said: 'I aimed at the public's heart and by accident I hit it in the stomach.'

Charles Evans Hughes gave as his statement of what the Christian character or balanced life might be deemed to involve:

"Faith without credulity;
Conviction without bigotry;
Charity without condescension;
Courage without pugnacity;
Self-respect without vanity;
Humility without obsequiousness;
Love of humility without senti-
mentality;
And meekness with power." ■



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THE NEW BOOKS

Reviewed by **DANIEL A. POLING**
RUTH M. ELMQUIST

GOLDEN BOATS FROM BURMA, by
Gordon Langley Hall (Macrae-Smith,
Philadelphia, \$3.75).

In the annals of missionary literature the dramatic sequence in the lives of Adoniram and Ann Hasseltine Judson is incomparable. They were the very first missionaries to go out from America in the early nineteenth century; Ann Judson was the first American woman to set foot on the enchanted land of the Golden Pagoda; they left Boston, members of the Congregational Board (while Adoniram was working on a Bible translation from the original Greek) but before their ship had reached Burma, their personal convictions caused them to embrace the tenets of the Baptist Church.

As they stopped over in India on the way, the great William Carey had tried to deter them in their decision to go to Rangoon, because of the hardships and discouragements he knew they would face. But the Judsons were steadfast to their vows, and remained so through their 14 years together, facing tragedy, heartache, loss of children, imprisonment and all manner of difficulties. Finally they won their first convert, they gained the respect of the people and eventually of the rulers of the land. They "planted the seed of the Gospel" . . . and "God has given the increase." In 1963 the 150th anniversary of the Judsons' arrival will be celebrated in Burma by Burmese Christians now exceeding 600,000 in a population of 20 million.

Here is a volume that gives an abundance of fact about Burma and Ann Hasseltine Judson, first wife of Adoniram Judson, missionaries and Christians extraordinary. (A Family Bookshelf Selection) —R.M.E.

THE WASTE MAKERS, by Vance Packard (McKay, N.Y., 340 pp., \$4.50).

Vance Packard, already an unwelcomed gadfly to American business (*The Hidden Persuaders* and *The Status Seekers*), reinforces his status, sought or not, with this book which anyone for or against the conservation of natural, economic and moral resources ought to read. Not even the non-business reader will go along in every respect with his alarms regarding "dynamic obsolescence." But if you have had reason in recent years to say of car or appliance, "They don't build 'em the way they used to," Packard will keep you company. If you haven't, Packard at least

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vocalizes for you a viewpoint that hasn't had much best-seller attention—till now.
—KENNETH L. WILSON

CAN I KNOW GOD? by W. E. Sangster
(Abingdon, Nashville, Tenn., 176 pp., \$2.75).

Recognized the world over as one of the foremost preachers of his generation, Dr. Sangster was also a successful church administrator and a recognized authority in the field of home missions.

But it was as a minister that Dr. Sangster was pre-eminent. These 17 sermons reveal the dedicated pastor and evangelist at his highest and best. Each sermon is designed and prepared to meet searching questions.—D.A.P.

THE NEW LIFE, by Theodore Parker Ferris (Seabury, Greenwich, Conn., 130 pp., \$2.50).

In crystal style, this Lenten selection attacks razor-sharp questions with wisdom and mind-sticking epigrams. The author "converses" with brilliance and authority on the *unique* new life made possible by Christ—its application to individuals and world problems.

Examples: The Christian is not a *follower* but a "new creature in Christ" (an eternity of difference!), above the death of worldly goals. He is not (like too many moderns) "shut up in the closet" with the skeleton of his failures and guilt; rather he lives with an "image of greatness." In facing today's Goliath, America, like David, must dare to cast aside reliance on obsolete, crippling armor—putting our trust instead in new weapons created by intelligence and faith. The chapters on "Life and Death" and "The Great Surprise" are universal, but especially timely for Lent.—D.A.P.

HEART IN PILGRIMAGE, A Study in Christian Prayer, by Reginald Cant (Harper, N.Y., 147 pp., \$2.50).

This is the publisher's book for Lent. An intimate, personal study in Christian prayer, which I find most rewarding.—D.A.P.

NEVER FORGET TO LIVE, by Halford E. Luccock (Abingdon, Nashville, Tenn., 238 pp., \$2).

This, the last book of this incomparable, intellectual and spiritual master, is characteristically succinct, into the heart of life and down to the grass roots of daily living. These 365 meditations are written on 53 weekly themes, such as "My Unfailing Courage," "Chin Up!" "Lamp unto Our Path," "Brimful of God." Here is "the faith that sustains men and women in the face of anxiety, irritation, and temptation." Less than five minutes is required, often less than three—and what a rich reward.—D.A.P.

GOD'S IMAGE IN US, by Canon Edward N. West (World, N.Y., 181 pp., \$3.50).

This powerful book—which can't be skimmed or forgotten—points out that the Preacher of the Sermon on the Mount had to *live out* that Sermon—to suffer, die and live again for it to make sense. He adds:

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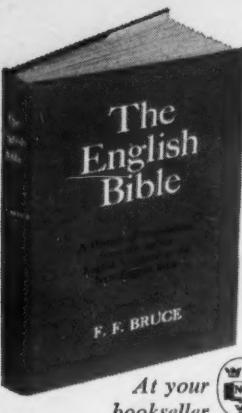
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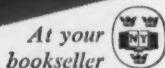
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—BEATRICE PLUMB

THE SECRET OF THE KINGDOM, by Mika Waltari (Putnam, N.Y., \$4.95).

This Finnish theologian and novelist (*The Egyptian*, *The Etruscan*) has brilliantly fulfilled a life-long aim in his first Biblical novel. Seeking the King foretold by ancient prophecies, Marcus—a cultured, skeptical Roman—becomes an eyewitness of the Crucifixion and the earth-shaking events that followed. Though rebuffed by the leading Disciples (Peter's vision opening the door to the Gentiles came later), he is irresistibly drawn to the Way. Mr. Waltari says he still has much to learn. But he also has much to teach, through his broad knowledge, insight and story-telling skill. His little band of early Christians are real people, combining heroism with human weaknesses. Just published here, it has been a best-seller in Europe for months.—D.A.P.

SERVE HIM WITH MIRTH, by Leslie B. Flynn (Zondervan, Grand Rapids, Mich., 191 pp., \$2.95).

A defense of humor in the Christian life, filled with quotations and incidents. Mr. Flynn analyzes why people laugh, what is and is not suitable reason for laughter. The chapter on humor in the Bible is particularly interesting. Useful especially for young ministers and students.

—RACHEL HARTMAN

DR. TOM DOOLEY'S THREE GREAT BOOKS, by Thomas A. Dooley, M.D. (Farrar, Straus and Cudahy, N.Y., \$5).

The dedicated, sacrificial ministry of a very young man who has captured the imagination of the world crowds these pages with his life-giving story. Dr. Tom Dooley has been called a splendid American. He was inspired by Dr. Albert Schweitzer, and when his chronicle is completed, it will be written of him as it was of Jesus, "out to the end of the earth he went, doing good." The illustrations in this volume are revealing and poignant.

—D.A.P.

YOU CAN WIN SOULS, by C. E. Autrey (Broadman, Nashville, Tenn., 109 pp., \$2.75).

This author believes and teaches that the winning of souls is the Christian's major responsibility. His book is a guide for those who would accept that responsibility. It is supremely practical and equally realistic. Here are some of the chapter heads: "How to Win the Jewish People," "How to Win the Catholics," "How to Win the Baptists."

It will be noted that the author is dedicated to the proposition that souls should be won for the Protestant faith!—D.A.P.

THIS WAS YOUR WAR, edited by Frank Brookhouser (Doubleday, N.Y., \$4.95).

In these nearly 500 pages have been assembled some of the greatest stories of

CHRISTIAN HERALD

World War II, the experiences and reports at first hand of the correspondents and reporters who lived with the Armed Services along all the battlefronts of the world.

The pages are filled with nearly 100 selections from the most eloquent wartime literature. Included are Ernie Pyle's sympathetic account of the life of the foot soldier, Walter Lord's classic, "Death Comes to Pearl Harbor," and Admiral Harley Cope's story, "A Sub Against Destroyers."

These and many others of the wartime classics make these pages thrilling and at times all but overwhelming reading. The title is exactly right, "This Was Your War." —D.A.P.

THE LADY PERSUADERS, by Helen Woodward (Obolensky, N.Y., 189 pp., \$3.95).

This mere male has learned much from Mrs. Woodward about the influence of women's magazines, for better and worse. Many have provided useful services and promoted democracy (or is it matriarchy?). But I am most grateful for her acidly fearless discussion of their shocking exploitation (too often hypocritically noble) of the cheap, the sensational, and the mediocre—which has severely frayed the moral fibre of the American home.—D.A.P.

SCIENCE PONDERS RELIGION, edited by Harlow Shapley (Appleton-Century-Crofts, N.Y., 308 pp., \$5).

Certainly this volume will not strengthen orthodox evangelical and evangelistic faith, but it is tremendously significant in the fields of both religion and science. Particularly impressive is the weight of evidence assembled to justify the belief that a hundred systems of planets other than our own are inhabited by intelligent beings.

Perhaps the conclusion of these chapters is this: that science becomes the revealer and not the antagonist of religion. But is God the natural and not the supernatural creator?

Here is a reasoned effort to make reasonable the conclusion that nature is God and that God is nature.

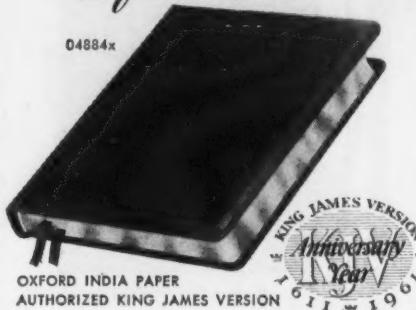
I find particularly intriguing the chapter, "Faith and the Teaching of Science." This sentence sums it up: "To those who see in human personality, with all its aspirations and tragedies, a miracle that transcends its physical environment—to such, a religious faith can be the great gift of God."—D.A.P.

FORTRESS OF FAITH: The Story of Bob Jones University, by Melton Wright (Wm. B. Eerdmans, Grand Rapids, Mich., 300 pp., \$5).

Not an objective book—if by objective one means inclusion of testimony by unfriendly as well as friendly witnesses—here, at least, is a presentation of the often-unique and always-forthright Jones viewpoint on topics ranging from college accreditation and faculty salary scales to Billy Graham's orthodoxy. Here, at best, is the story of the incredibly phenomenal growth of what is indeed "the world's most unusual [and, some would say, controversial] university."—K. W.

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DR. RALPH SOCKMAN

THE MAN BEHIND THE BOOKS

By DOROTHY DOTY

IT WAS two o'clock in the morning when Dr. Ralph Washington Sockman, minister of New York City's Christ Church (Methodist), laid down his pencil, removed his heavy black-rimmed glasses and smoothed his sleek white hair.

Another book was finished—the final word polished to its precise meaning and the last sentence shaded to its most sensitive color.

Writing had never come easily to Ralph Sockman, yet he had produced 20 books, thousands of sermons, syndicated columns and radio and television scripts.

Picking up the completed manuscript of *Man's First Love*,—which later in 1958 became a book club selection—he contemplated the dedication to Julie, his tiny granddaughter, "who knows what love is but cannot yet say the word."

This is just about the way Dr. Sockman's congregation feels about its pastor—after an association of nearly half a century.

People of all professions and all walks of life find themselves drawn to him. In him the religious leader, the man of action, the scholar and the artist are subtly suffused. In his pinstripe suit he might easily be mistaken for a banker or diplomat—as when he had just pulled his car up to the curb in front of his church and a policeman informed him firmly that the space was reserved for church personnel.

Tugging at his ear in amusement, Dr. Sockman smiled, explaining that he was the pastor.

"And I'm Cardinal Spellman," the policeman retorted, quickly appraising the dapper gentleman in the black cashmere overcoat and Homburg. "You don't look like any preacher to me."

There is no contradiction in Dr.

Sockman's character. The word "great" often has been applied to him, both as a man and minister, and survey after survey reports him to be one of the foremost clergymen of all denominations in this country today.

Having been brought up on an Ohio farm in the late 1800s, young Ralph Sockman early developed the Spartan virtues of devotion to duty, discipline and indifference to hardship. Today that training manifests itself in the driving force demanded by his personal creed: "Give the best you have to the highest you know—and do it now."

Except for his power of concentration, it would be almost impossible for this man to live up to his "do it now" philosophy.

His vast frame of reference, combined with a "mind like greased lightning," gives him an additional time-saving advantage. His photographic memory too is a constant source of comfort. Not only can he remember what he read years before, but where he read it—often to the page.

Since he believes that "talents grow by use" and decay when allowed to remain dormant, he determined at an early age that his talents would get thorough and continual exercise. While in school he derived a great deal of pleasure and recognition from his proficiency in debate. This prompted him to consider law as a profession.

But there was a deep vein of religious conviction running throughout his life, which he felt should be tapped. It was because of this that he once felt drawn to a life as a missionary.

While contemplating his career, Ralph Sockman graduated from Ohio Wesleyan University, received his Master's Degree and his Doctorate from Columbia, and graduated from Union Theological Seminary.

It was during this period in New York City that he first entered the church which was to become the focal point of all his talents. In 1911 Ralph Sockman joined the Madison Avenue Methodist Church and five years later, at the age of 25, he became associate minister.

For a long time this church had been dwindling in membership until it finally became known as "The Church of Widows" and was given only five years to live. It was in this apparently hopeless situation that he began his career.

In 1917 when no one else could be persuaded to fill the post left by the departing pastor, Ralph Sockman agreed to become the new minister. Slowly the congregation began to grow.

Then, despite the war, the stock market crash and the depression, Dr. Sockman, led his growing congregation in the building of a new \$3 million Christ Church at 520 Park Avenue.

In his books as in his sermons, Dr. Sockman appeals to "effective people," people who believe as he does that religion should pass into actions that in some way, little or large, rearrange and reconstruct the world in which we live.

Writing neither in platitudes nor in cliches, Dr. Sockman reveals religion and education as a process of living, not only a preparation for future living. As Dr. Lynn Harold Hough, former Dean of Drew Theological Seminary explains it, "He makes religion real and he makes it relevant."

Probing the questions that inquiring minds forever find perplexing, Dr. Sockman pursues each problem through the lens of the Bible. Each book of his sermons sheds light, and although the subjects are often contemporary, the problems are perennial.

Three of Dr. Sockman's books, *The Higher Happiness*, *The Whole Armor of God* and *How to Believe* have been brisk sellers and each covers a significant aspect of faith.

In *The Higher Happiness* Dr. Sockman discusses the Beatitudes of Jesus, showing how each one contributes to a more complete happiness.

The Whole Armor of God is based on Paul's advice to the Ephesians and explains how, by arming oneself with the symbols of God's strength, the individual can effectively carry the love and truth of God into a confused world.

Dr. Sockman discusses the questions that challenge man's faith in *How to Believe*.

Dr. Sockman's books have had a profound effect on many people. When Alfred P. Sloan Jr., now a famous philanthropist, faced a "tragic episode" in his life, he discovered Dr. Sockman's book, *How to Believe*, and found it "threw light on my own problem and sent me exploring areas of thought that

(Continued on page 46)

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by Gordon Langley Hall

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Desperately wanting a summer in Paris, Amy Benton grudgingly agrees to her fashion-editor mother's condition for the trip. Once there, she studies at the French Center, lives with a French family, and, though determined to form no romantic ties, helps young Jacques learn English. It was a happy summer—one that opened up a brand-new career for Amy. April, \$2.95

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Reviewed by MARION W. FARQUHARSON



NEW BOOKS FOR CHILDREN

BIBLE 1, 2, 3's, by Dana Eynon. Illustrated by Latz and Mills. An intriguing counting book for the youngest. "One little wooly lamb lost his way; One little lamb was gone all day...." In six days God made the world And everything that's in it. Can you count from one to six? It only takes a minute.... and so on, up to the Ten Commandments, the eleven brothers of Joseph and the twelve apostles. Little children will be fascinated by the simple rhymes, though the illustrations are ordinary and the book is paper bound. (Standard Publishing, 50¢)

LITTLE BEAR'S PANCAKE PARTY, by Janice. Illustrated by Mariana. It's the child-like pictures that make this book for pre-school children, but they will also enjoy the story of Little Bear who thought the pancakes were in the box from the grocer, all ready to eat. A mouse who can read comes to the rescue and all Little Bear's friends help him make pancakes. (Lothrop, \$2.75)

WHEN I GROW UP, by Lois Lenski. This small book in typical Lois Lenski style includes music for every two lines of text and gives an engaging picture of occupations that might interest the youngest. (Walck, \$2.25)

THE FIRE CAT, by Esther Averill. This is one of the best of the "I Can Read" series for first-graders. It tells the story of Pickles whom many of them already know if they have read the beloved Jenny Linsky books. (Harper, \$1.95)

JESUS GOES TO THE SYNAGOGUE, by Helen Brown. A reader for second grade tells of Jesus' visit to the synagogue when He was 13. The old Hebrew service is briefly described. The clear illustrations in color and in gray wash are similar in style to those on Sunday school scrolls. (Abingdon Press, \$1.25)

FIDELE: The Story of a Good Dog, by Mary Little. The warmth and kindness of an old story of the faithful little dog who followed his good master to heaven, plus richly decorated pages in the style of illuminated manuscripts, make this a small gift book to be treasured. Gold, red and blue in the illustrations and decorative initial letters enliven each page. (Scribner, \$2.75)

LITTLE CHILDREN SING TO GOD, compiled and edited by Allan Hart Jahsmann. Full-page pictures in bright color illustrate most of the 79 simple hymns for young children. Useful for home and Sunday school. (Concordia, \$2.95)

MY FRIEND MAC, the Story of Little Baptiste and the Moose, by May McNeer. Little Baptiste tries to find the companionship he needs by training a baby moose called Mac. The day comes when Mac joins his friends in the woods and Little Baptiste finds another Mac who makes a better companion. Easy reading and fine illustrations by Lynd Ward make this a fitting sequel to the earlier book, *Little Baptiste*. (Houghton Mifflin, \$2.75)

MY FRIEND IN AFRICA, by Frederick Franck. Through the eyes of young Bolo, a patient, we are introduced to Dr. Schweitzer's hospital at Lambarene and find out something of his problems in dealing with sick people. The doctor appears only occasionally in the story, but through him Bolo learns to love all living things and plans to become a doctor. (Bobbs-Merrill, \$2.95)

DUGAN AND THE HOBO, by Jocelyn Arundel. Illustrated by Wesley Dennis. A horse-loving boy and an engaging hobo combine forces to rescue a lonely, ignored racing horse. It's a story of friendship between the hobo and 12-year-old Jerry, and between both of them and the horse Dugan. Adventure enlivens the plot and excellent pencil drawings make it a good choice for young horse lovers. (Whittlesey House, McGraw-Hill, \$2.95)

LUCKY FOUR, by Anne Colver. The importance of 4H clubs to the members, and the character-building results of the program is the theme of this interesting farm story. The characters of the boys and girls are of first importance, but animals play a part and a good story holds it all together. (Duell, Sloan & Pearce, \$2.95)

THE THREE POLICEMEN, by William Pene du Bois. An old favorite in a new dress. This has been enjoyed by small boys for 22 years, and the new, lighter, brighter pictures by the author will bring a host of new readers to this fabulous mystery story of the policemen of Farbe Island and their young servant Botsford. (Viking, \$3)

THE CITY UNDER THE BACK STEPS, by Evelyn Sibley Lampman. Being the size of an ant certainly changes one's viewpoint, and Craig and Jill found a world they had not dreamed existed when they were taken prisoner by the ants and given work to do in the city under the back steps. They learn a lot—of work, excitement and danger—but never lose their desire to go back to "human" size. Though there is plenty of authentic information it's primarily an adventurous tale

CHRISTIAN HERALD

of fantasy for young readers of 8 to 10. (Doubleday, \$2.95)

TALES OF MAKE-BELIEVE, edited by R. L. Green. These fascinating tales of children's imaginations are all from books published from 1868 to 1925 and may be remembered by some parents and grandparents. They're worth remembering and fun for today's children who will find their own imaginations stimulated by the make-believe of another day. (Dutton, \$3.25)

APPRENTICE TO LIBERTY, by Mary Virginia Fox. A boy who had a part in creating the Statue of Liberty knows something of the value of freedom, for he is an escapee from German-controlled Alsace in the 1870s. Jean aids his country's cause at great danger to himself, and the reader has a vivid glimpse of Bartholdi who created our Statue of Liberty. A timely and interesting story. (Abingdon, \$3)

ALBERT EINSTEIN, Citizen of the World, by William Wise. A warm, human biography of a great man. The author starts with Albert's childhood—his differences from other children which indicated his growing genius. His developing character is clearly depicted—his hatred of war and his "Jewishness." "The pursuit of knowledge for its own sake, an almost fanatical love of justice and the desire for personal independence—these are the features of the Jewish tradition that make me thank my stars I belong to it." (Farrar, Straus & Cudahy, \$2.95)

THE SARACEN STEED, by Arthur Anthony Gladd. All the ingredients of a spine-tingling adventure tale are present in this fine story of an eighth-century Aquitanian boy. It was during an invasion of France by the Saracens that Hugh tamed and lost a runaway Saracen steed. Later, a prisoner of the Saracens, Hugh's friendship with the splendid horse wins him freedom. Abbey and castle life are clearly depicted and there is good characterization in this story for boys of 11 to 14. (Dodd, Mead, \$3)

THE PLACE ON WISHBONE ALLEY, by Nancy Hartwell. Teen-age girls who like cooking will be fascinated with this career story of a girl who had to make a living for herself, her mother and a younger sister. The inheritance of a rambling old house gave Lynn the idea of taking in roomers. Interesting people came to stay, and the idea gradually grew into a flourishing gourmet restaurant with Lynn as chief cook. Mouth-watering descriptions of some of her meals may inspire girls to concoct new dishes themselves. Romance adds to the appeal of the book for 12- to 14-year-olds. (Holt, Rinehart and Winston, \$3)

BIRTHDAY CANDLES BURNING BRIGHT, by Sara and John E. Brewton. To their anthologies of Christmas and animal poetry, poems of the joyousness of childhood, and poems of people, the compilers add this splendid collection of birthday poems to enhance the celebration of a child's own special day. There are poems for all ages and a special section on The Birthday of the Lord. (Macmillan, \$3.50)

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by Alma May Scarborough

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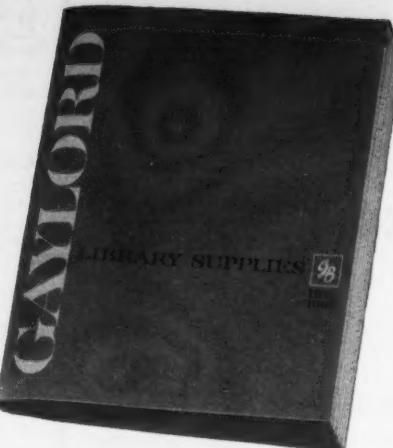
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No Time to Read
(Continued from page 36)

people and shut-ins. If you are quite ill, you are not interested, but when you are recuperating, try it. Don't read too long at a time—it's tiring when you are not up to par. Or perhaps it is possible to have someone read to you. Reading adds variety to otherwise monotonous days and helps keep the mind off discomfort and pain.

Family reading is almost a lost art today but many would benefit by its revival. After supper, pull down one of the old classics from the shelf, or pick up at your bookstore one of the new exciting volumes, and experiment with reading aloud for a half hour. Take turns with the vocalizing. It's fun!

The point is, whether you're well or ill, busy or not, alone or with the family, you can discover a lot of unfilled corners in the day, waiting to be given meaning by the blessing of books.

Are you saying, "But I don't like to read in snatches and bits—I can't put down a good book when I've once started it?"

If you don't have to put down a good book, more power to you! But with today's stepped-up pace of living, most of us must put it down. You don't have to read wholesale to have reading enjoyment. You can do it retail. And you do it by using the little nuggets of time you can set aside. In fact, using them for reading helps make them nuggets! ■

Man Behind the Books
(Continued from page 43)

I had overlooked." As a result, he arranged for this "highly informative, intellectual and non-sectarian book" to be placed on the shelf of every public library in the United States.

In April, 1961, *The Meaning of Suffering*, written by Dr. Sockman as a study book for the Methodist Women's Society of Christian Service, will be published.

As a persuasive orator there are few who can measure up to Dr. Sockman. He spends more than 18 hours each week in the seclusion of his study writing his sermon in longhand for future publication; he uses no notes while in the pulpit. "Sockmanites" are often heard to say of his sermons, "Well, he did it again."

Of course there are always exceptions and Dr. Sockman is fond of telling one such incident which happened in Hawaii.

"Once I was in a bath club in Honolulu, changing my clothes for a dip in the ocean, when I overheard two men talking in an adjoining room. One said

he had heard that "that radio preacher—Stackman or Sackman—was in Hawaii at present."

"Oh, Dr. Sockman, I guess you mean, I heard him the other night at the University of Hawaii."

"Indeed," the first fellow replied, "is he worth hearing?"

"Well," said the second voice, "I guess he's on vacation."

Actually Dr. Sockman is never on vacation. One parishioner said: "It took me a long time to realize that no conversation with Ralph Sockman is casual."

He "hears all the voices," but never merely reflects the opinions of others. His sermons have great refractive powers, giving his congregation new Biblical and intellectual slants on current world-wide problems. Yet he still has the uncanny knack of sending people away from a sermon saying, "It's almost as if he knows what I've been thinking all week."

Because of an intense human warmth, he has a never-flagging concern for other people, deftly deflecting all conversations from himself to their interests. Even strangers leave Christ Church feeling as if they had belonged to this congregation for years. In a sense they have. Most of them have regularly listened to Dr. Sockman, who

has occupied the "National Radio Pulpit" since 1928, watched him on television, read his books or his newspaper columns, or heard one of his lectures. More than half of his congregation each week consists of visitors from all parts of the globe who list Christ Church, along with the United Nations, as one

are charmed because a friendly inquiry about a fellow townsman invariably stills the sting of being a stranger.

His memory is almost legendary. Yet even Dr. Sockman has his frustrating moments of forgetfulness as was embarrassingly proved one Sunday morning several years ago. Noticing a prominent public figure in the congregation, he deliberately wove one of the man's recent headline statements into the sermon. After quoting it verbatim, he was about to name its author when suddenly his famed memory failed. He heaped adjective upon adjective in search of a clue to the name, but he had just about run out of praise when one of the old-time parishioners finally called out the name.

"Of course," said the pastor with a smile of relief—"Herbert Brownell, our distinguished Attorney General."

Dr. Sockman greatly admires anyone who lives with a sense of active purpose and quickly and honestly joins in the chorus of praise for those who achieve something, regardless of how minute, continually sending personal notes of congratulations to friends whether they are in America or abroad.

Because his church is located in the center of "intellectual agitation," Dr. Sockman is exposed to some of the
(Continued on page 50)

This Rite

This is the way she mixes cake:
Beside her a young body braced
Against the table's edge to see,
A smallish finger dipped (to taste),
Low words of eagerness exchanged—
Not mighty words, nor great; but then
She pauses at the oven-door
To whisper, "Thank You, God, again!"
—Barbara A. Jones

of their most important stops in New York City.

Despite the large percentage of guests, the hour-long receiving line sounds like that in an intimate country church. Dr. Sockman can recall the face, name and incidents relating to a person he may have met only once many years before, and even those who have never been to the church before

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New Records

Reviewed by GEOFFREY O'HARA
and RACHEL HARTMAN

In an expanded format appearing four times a year (in March, June, September and November), this department will review, in addition to religious records, other recordings appropriate for the Christian home, with special attention to records for children. Many of the records reviewed here will also be of interest to Sunday school teachers, youth workers and program chairmen, for church use.

tion, *How Big Is God?* on Word label W 3126LP. Add Ralph Carmichael, a fine orchestra and chorus and you have something very good. *My Father, He's Got the Whole World in His Hands; Wonderful King; My Lord Is Mighty; The Mighty Power of His Word; So Deep; Overshadowed; The Love of God; A Mighty Fortress; Leaning on the Everlasting Arms.*

Do you prefer men's voices in chorus? The Laymen Singers on an RCA Victor disc titled *Wonderful Words of Life* (LPM 2250) provide good old hymns well sung. Excellent enunciation and musical authority, grand ensemble. *Wonderful Words of Life; My Jesus I Love Thee; Come Thou Almighty King; Go Forth with God; God Will Take Care of You; Look Away to Heaven; I Need Thee Every Hour; Jesus Shall Reign; Soon—Ah Will Be Done; I Would Be Like Jesus; Brother James' Air; God Be With You.*

Another fine male chorus: The King's Choristers, 32 men from Grand Rapids, Michigan, under the baton of Peter J. Vanden Bosch. Their latest release: *My Jesus, I Love Thee* (Zondervan, ZLP 557) includes *Praise Ye the Triune God; Only One Life; I Hear a Voice aPrayin'; Gonna Journey Away Some Mornin'; Were You There; No One Understands; I Would Be Like Jesus; Under His Wings; Eternal Father; America Our Heritage; Let All the Nations Praise the Lord; My Jesus, I Love Thee.*

Tired of vocals? Try an orchestral sacred concert—Carmen Dragon and the Capitol Symphony on *Bless This House* (Capitol, P8527) for stirring renditions performed with a magnificent sense of authority. This LP includes both the seldom heard Gounod "Ave Maria" and the exquisite popular Schubert one. Also *Doxology, Agnus Dei, The Lord's Prayer, Onward Christian Soldiers; Nearer, My God to Thee; the Lost Chord; Work, for the Night Is Coming; Bless This House.*

Following their tradition of recording quality religious music, Chime Records

has come out with an excellent disc of **Organ Classics** (1007), not hymns, featuring Wayne Fisher at the Skinner organ. *Prelude and Fugue in D Major, Bach; Concerto No. 3, Handel; Prelude in G Minor, Brahms; two choral preludes, Brahms; Choral Improvisation on In Dulci Jubilo, Karg-Elert; Pastorale, Tournemire; Toccata, Mulet.*

For something more informal, there is **Piano Brilliance** (Word, W3115LP) with Charles Magnuson doing ingenious pianistic variations and embellishments of old hymns, accompanied by a group of singers and the Ralph Carmichael Orchestra. *Over the Sunset Mountain; Wonderful Words of Life; He Lifted Me; Jesus Bids Us Shine; I Surrender All; Blessed Jesus; On Jordan's Stormy Banks; Thou Wilt Keep Him in Perfect Peace; His Sovereign Love; Moment by Moment; The Saviour Is Waiting; He the Pearly Gates Will Open.*

There are few persons who could listen unmoved to Charlton Heston reading **The Life and the Passion of Our Lord Jesus Christ** from the Gospels (Vanguard, VRS 9080/1). The magnificent timbre of Heston's voice is evident as John the Baptist shouts from the river bank, as Satan offers his unholy choices in the wilderness, as Jesus preaches from the Mount, in the quiet relating of the Crucifixion story, but it never overshadows the text. Underlining the reading at intervals are magnificently performed Negro spirituals, alone worth the price of the album. A recording achievement!

Youngsters who have enjoyed the stories of Mr. Small—and many for whom this record will be their introduction—will be enchanted with **Frank Luther Sings Lois Lenski Songs**, from the book publisher **Henry Walck**. The cheerful songs are set to modern sprightly music by Clyde Robert Bulla which will please adults, too. Frank Luther, who has been singing for children for quite a time, displays his usual ability to charm—and incidentally, educate.

Chapel Records of Mountain View, California, have an inexpensive line of children's story records with a lot of variety. Most recent releases: **Jack's Quarter** which Jack was supposed to give to missions (and finally does, after some unforgettable experiences), **The Hermit and the King**, which tells how the presence of the King changes the life of an unlovely person, **White Bean**, the story of a tiny Chinese boy and how a bean sprout brought his parents to the mission.

Swiss Family Robinson, a recent **Disneyland Records** release (ST1907), follows the classic story in the film version, narrated by Kevin Corcoran.

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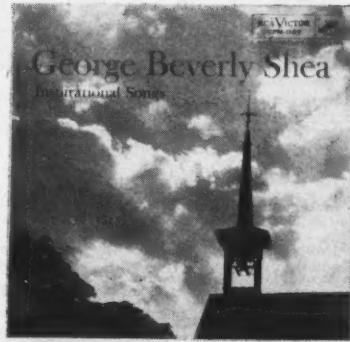


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Man Behind the Books (Continued from page 47)

greatest minds in the world today. Yet he freely admits that "one can get too provincial an outlook by remaining in New York City." Travel occupies a great deal of his life.

Spontaneity, especially in his rare sense of humor, is one of his most attractive qualities, but his views on religion, politics and social conditions are the result of reflection rather than impulse. And in working with people he never gets so mired in sentiment that he can't see the true values. Perhaps it is for this reason that he finds it easier to help than to console.

Although his life is extremely active—his four grandchildren affectionately call him "Dizz"—Dr. Sockman prefers his social life to be limited to daytime hours and early evenings, receiving his greatest pleasure from an early dinner with his wife, Zella, and friends, and getting home by nine o'clock. From the moment he arrives home until 2 a.m., he is in the study of his Park Avenue duplex apartment, thinking, reading or writing on his next book or sermon.

Because he feels the importance of the parish pulpit in giving people strength, power and direction, Dr. Sockman has several times refused the opportunity of becoming a Bishop of the Methodist Church, deplored the fact that "the churches today are better organized than they are pulpitized." He has never prided himself on his administrative ability, however, he has the unique capacity of getting people "to recognize a need and fill it without having to be asked."

Despite the fact that he is a trustee for three universities, it is difficult for Dr. Sockman to discuss money, feeling it is more important to "have enough to live for, not just enough to live on."

Blessed with a resilient body, he expends his excess energy by participating in numerous secular, interdenominational and world-wide church activities and lecturing at leading universities—from which he has received 21 honorary degrees—in addition to his duties as Director of the Hall of Fame for famous Americans on the campus of New York University. He is Associate Professor of Practical Theology at Union Theological Seminary and a member of the Council of New York University.

In order to keep pace with his demanding schedule, every moment is utilized, yet he never appears harassed.

As John Ruskin said: "No great intellectual thing was ever done by great effort; a great thing can only be done by a great man, and he does it without effort." ■

Second Thoughts on Faith

(Continued from page 26)

where the leap of faith is taken. For the record of history shows quite clearly that those who depend alone upon reason and a moral philosophy of good works inevitably become loaded with pride. And then, as it seems to happen, their best designed plans with all of their noble purposes come to dead-end streets of futility, ambiguity and frustration, streets that mirror man's inadequacy to stand erect before the God of love of the universe.

Man's only hope of standing before God as one with a right to stand there is on the terms God sets forth: in faith, waiting for the presence of His Holy Spirit so that the fruits of the Spirit can become fully fashioned in his life. Therefore we work, study and try to develop the best Christian attitudes. This is all fine, but we recognize that in stopping at this point we sow seeds of sin, for our good works alone produce immoral optimism, godless pride, a lifting up of the soul unto vanity, resulting in our little worlds crashing around our foolish heads in disaster.

Therefore, reason's full demand screams to us: "Faith in God's freely given, unmerited Way, as seen in Christ, is your hope for making sense out of life's daily toil!" The basic nature of a reasonable faith is a personal acceptance of several facts:

1. That as a person, with all the good I may do, with all the Christian attitudes with which I equip myself, my life is still baffling to me, for I have in all of my efforts become loaded with pride, vanity and materialistic optimism, which I see always ending up in ways other than I expected.

2. I am a creature in a finely designed universe. I have been created to make free choices, and for some unknown reason to relate to the creative force in this universe. The best understanding of this may be seen in the life of a man of Nazareth whose life leads me, by reason, to conclude that a particular kind of love which goes beyond any of our human efforts must be the real hope of mankind. Christ's leadership was aimed at building a community unique in the history of mankind. It was not a moral code laden with complex statements, but a life where His whole will to live was a will to love.

3. It is this divine love of His that accepts me as I am, that pulls me and says: "Faith grounded in your saying you are sorry for your sins is the only thing that is truly reasonable."

When I have accepted this faith, then I begin to discover a serenity I never knew. I become more disturbed over the conditions of mankind, but it

is not now a frenzied lashing-out kind of activity, trying to set to rights all of mankind's horrible mistakes. Instead, there is a calm searching of my own life, with new hope in God and love that comes from Him as His Holy Spirit guides my life, and through my life other lives.

This is a different kind of religion from any other. It is the only one that has this *agape* (divine love) as a controlling force in the lives of its adherents, uniting them in a fellowship. It comes only through the leap of faith which then produces hope and love, the love Paul meant when he said that this kind of love will stand when all else has fallen and concluded, "Now abideth faith, hope and love but the greatest of these is love."

Ours, then, is no Sunday morning form of faith. It is daily and in all things. And, as each new day begins, we might well begin it in prayer and renewal of commitment to God. If we do this, He will occupy our lives, and things that before made no sense will take on purpose and meaning.

Let us work out in daily experience the fullest meaning of what Nels Ferré meant when he said: "Christianity is a God-given, God-centered freedom and faithfulness in fellowship, based on the kind of love that was first fully revealed and made effective as light and life in Jesus Christ." ■

Pershing Square

(Continued from page 26)

Quietly he stepped over to the flower cart, bought the old woman's gardenia corsage. And he stood there singing, the gardenia in one hand, the round little sailor hat in the other, with the rays of the evening sun putting highlights on his black hair.

A smile of thanks and blessing spread over the flower woman's wrinkled old face, and now her look was sweet and gentle, ripe with kindly knowleness.

Old crumpled fedoras, faded felt hats, workers' denim caps—they all came off fast now, and in the last phrases of the Lord's Prayer we sang in softened, prayerful voices. We sang from hearts deeply thankful that in America we can sing the Lord's Prayer if we feel so moved to sing it, in places like Pershing Square, Los Angeles.

That warm evening in June at the close of the workers' day, we worshiped God together—all these, my brothers and sisters, although I knew none of their names. I didn't need their names and they didn't need mine.

We were simply and humbly God's children there in Pershing Square. I know, for I was there, and I saw God in Pershing Square, Los Angeles. ■



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"Closer...than Hands and Feet"
(Continued from page 28)

to the end of the world." He finished his sermon with the well-known lines from Tennyson, ending: "Closer is He than breathing, and nearer than hands and feet."

Jeff was the first to kneel that night at the altar, and offer himself to Christ. He gripped the rail with two strong hands.

AND THAT WAS HOW Jeff Dunstan found himself.

Now enter "Bruce." (He never told me his last name.)

The scene is a month or so after Jeff's conversion. His arm is completely healed. And in addition to being the "best chapel man we've ever had"—to quote Allen—Jeff is now playing the piano for services. (He is a man of many talents!)

Bruce stumbled into the empty chapel one mid-morning—dirty, unkempt, drunk. Jeff was busy with a dust cloth. The fellow shuffled up to him. "Say, bud," he said thickly, "can I get something to eat here?"

Jeff looked at the vagrant, but continued his dusting. He quickly diagnosed the man: personal trouble, liquor as a hoped-for solution, last dollar spent at a bar, then the Bowery and the Mission.

Jeff gave the pew-end a final buffing. "Why sure," he said, "come with me," and led the fellow into the kitchen where he was given doughnuts and coffee.

Inspired perhaps by his own recovery from despair, Jeff took an immediate interest in this hapless stranger, and sat down with him.

Talking to the man as he ravenously attacked the food, Jeff discovered his initial diagnosis was about right. After prolonged disagreement, Bruce had run away from his wife and two children; tried to find consolation and perhaps an answer in drink, found neither. His money almost gone, he trudged down to the Bowery, wound up at the Mission—where answers are found daily.

After his meal, Bruce was induced to take a shower, then was bedded down in the dormitory.

When he awoke next morning, Jeff was there at his bedside. "Come into the chapel after breakfast," he said.

And there, Jeff told Bruce, now clean and sober, about his experience; told Bruce his problem was much simpler. Then Jeff let Bruce help him with the chores—which yesterday's drunk did eagerly.

"It seems an immediate and wonderful rapport had developed between these two men," commented Allen.

And while they worked, Jeff talked to Bruce how he had come to the Mission a shattered man, how he had found Christ there and how with His help, he was now a sound man; how he was enjoying his work at the Mission, his associations with the staff.

When time for the evening service came around, Bruce put up some resistance about attending. He was self-conscious. "After all," he said, "I staggered in here drunk yesterday, and I haven't been to church since a boy."

These reasons, said Jeff, were exactly why Bruce should be there.

When Jeff sat down at the piano, before the start of services, he nodded to Bruce who sat, looking a bit sheepish, all the way in against the wall in the second row.

But the next and subsequent nights, Bruce came without persuasion; went to Bible class with Jeff, too.

Meanwhile, he was helping Jeff in the chapel.

At first, Bruce didn't dare go outside the Mission door. "I still have some change," he told Allen, "and I know I wouldn't get any farther than the nearest saloon."

Bruce was a chef and kitchen manager by trade and after some weeks, there was an opening in the Mission kitchen. Now well on his way back, Bruce's face gleamed as bright as the white ceramic walls of the kitchen, as he donned chef's cap and apron and went to work.

"Bruce rapidly became my best kitchen man," related the pastor, "just as Jeff was my best chapel man. It is amazing how these fellows complemented each other."

The two men were now fast friends. With the usual enthusiasm of a new convert, Jeff kept up a campaign to win Bruce over to the Lord's side. But Jeff, as we know, is a knowledgeable man and went at Bruce subtly.

"I think it was so subtle, that Bruce wasn't aware he was being, shall we say, evangelized," remarked Allen. "And it was almost inevitable that Jeff's efforts would be successful."

One evening, at services, when the call came, Jeff had the extreme pleasure of seeing his friend rise slowly to his feet and walk resolutely to the rail.

"Jeff later told there were tears in his eyes," said Allen. "And it was I who put an arm around Bruce as he knelt there. There was a slight heave to his shoulders as I talked to him. I imagine his eyes were wet too."

JUST TODAY, Ray Allen was talking to Jeff on the phone to straighten out some of the details related above. Said Jeff: "What God has done for Bruce and me He can do for anyone. All they have to do is ask Him." ■

OUR BROTHER HAS FALLEN...

*will you be the
one to help
raise him up?*



IF you watch, you will see the people as they pass this drink-weakened man fallen in the streets of the Bowery. You will see the rich man hurrying on his way to his profitable business. You will see the good housewife busily occupied with thoughts of the day's shopping so that her eyes will not be offended by the sight of the man in the street.

Yes, it is this way now, even as it was in Bible times when Jesus spoke of the man who had been robbed by bandits and left to die. If you remember the story, it was the compassionate Good Samaritan who lifted him up and carried him to an inn—and even paid the inn keeper for tending to the man's wounds.

Jesus was talking about us, today. He was pointing out God's truth that every man is the brother of every man, and owes him an obligation. In telling the story, Jesus said that if we are to inherit eternal life we must act like the Samaritan. Jesus said: "Go, and do thou likewise."

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Tansy Tanner's Trip (Continued from page 24)

crowd around her all the time, talking and visiting. She certainly had a way with people.

I guess maybe her work at the fair led to her idea for the freckle lotion, now that I think of it.

One of the professors from the state university used to come down to judge the vegetables and flowers and him and Tansy was friendly. In fact, some of us hoped they might make a match, for he was a bachelor, but nothing like that ever came of it.

He always went out to her place to see her flowers and garden, though. Tansy had a way with plants like she did with people. Maybe he happened to mention that tansy was supposed to have bleaching qualities, I don't know.

Anyhow, one fall, Tansy made up a mixture of buttermilk and tansy and sold it around to take off summer freckles. She had a big tansy bed back of her garden—the only one in town—and she picked the leaves, soaked them in buttermilk and talked so much about it that just about everybody bought a pint milk bottle full for a dime.

It smelled to high heaven and you looked like a mess when you rubbed it on. Yes, of course I tried it. Did it do any good? No, and that's why everybody joked her so about it and started calling her Tansy Tanner. It stuck the rest of her life.

This gives you an idea of Tansy. "You never know what Tansy'll do next," people always said.

One of the nicest things that ever happened to her, in fact the only break she ever got, was when an old uncle who lived by himself up in the hills north of town surprised everybody by leaving \$500 when he died. Nobody'd ever known he had a cent but he'd got this little bit together, somehow, and the court give it to Tansy, as his only heir. She promptly paid it down on her little house and over the years managed to buy the place.

Over the years!

For the first World War came and went and the second World War come on and Tansy and me was getting old. I'd seen my five children grown, married and settled down. I'd buried Henry and had lived alone in my big place for years. I always wanted Tansy to move in with me, but she wouldn't. "I couldn't think of leaving mine and Will's little home," she'd always say.

She hadn't worked so hard, the last few years. She'd given up washings a good while back when Doc Kelly told her her heart wasn't much good. But she still did some items for the paper and entered contests and was the main

stem in the Guild of Friends, a club that she'd started years ago. And she worked in the church and when World War Two really got down to business, Tansy worked like a Trojan in the Red Cross.

The third year we was in the fracas, she made a Memory Garden in her yard. Of course, Tansy knew every boy and girl that had growed up in town; she'd washed a lot of their clothes and fed them cookies when they dropped off or picked up the bundles of wash for their mas. She always gave every girl in the graduating class a big, pretty bouquet of flowers for Commencement.

SHE had a set of what she called "traveling baskets." She'd fill them for one class of girls and ask that they drop them off at her place when the flowers faded. Then she'd do the same next year for the next crop of girls. And if any boy wanted a corsage for his mom on Mother's Day or his girl on prom night and didn't have anything to buy one with, Tansy'd make it up for him, if she had flowers in bloom.

So Tansy felt pretty bad when the boys started to leave for training camps and then go overseas and scatter all over the world to fight. And when the first death notice came, she started her Memory Garden.

She tacked together little white crosses out of some flower lattice strips she had and she planted a short row of flowers in honor of every boy in town who died in action. There were nine, and our little town of only 700 couldn't spare that many of our young men. One of them was Doc's boy and we'd all looked forward to him taking over Doc's practice when he was through college.

The little memory plot was back in a sunny corner of Tansy's garden, right by the sun-dial that said it counted only the sunny hours. The parents came and just stood silent, Tansy said, at the little cross with their boy's name in Tansy's free-hand lettering printed on it. Then they shook her hand, too choked up to talk, and went away.

"I loved these boys and I do it in memory of my little Will, too," she told me, once when I was helping her weed the little plot. "I'd have wanted him to be remembered, if he'd died far away."

Well, Tansy just wore herself out working, during the war. One day she keeled right over in the Red Cross workrooms. Doc Kelly put her to bed for three months. At my house. And I believe it was just wanting to get home that pulled her through.

I didn't want her to leave.

"Oh, let her go," Doc said. "As long as she takes things easy and doesn't start trying to carry on for everybody else, she'll be as well off there, as here."

Better, maybe, because she isn't used to being waited on and she wants to live in her own place so bad."

So she went home, but she didn't take things as easy as she should. And now, it looked like her time had about run out. And true to type, she was doing it her way.

Getting ready for a trip! And me, her best friend, had to put up a brave front and act like I was glad about it!

Everybody went along with her in the little game. Actually, the way she talked about it, sometimes people almost forgot what her trip really was and got almost enthusiastic about it.

She hired Lena Wilson to help her clean her house from top to bottom. "The place'll be closed up a good while when I'm gone," she said. "And I wouldn't want to leave it disorderly."

She sorted and packed and gave away most of her things—dishes she'd painted and fancywork she'd done and books and personal things she thought certain people'd like. The house would go to a niece of Will's.

I was there one day when she brought out her and Will's wedding picture. "I want you to have this, Em'ly," she said. "After I've left, set this up on the mantel with your and Henry's wedding picture. We had such good times, when we was young, together. I wish we could all have grown old together, too."

"Tansy, why are you doing this?" I sobbed. "It's breaking my heart, acting like I don't care. You know you ain't fooling anybody with this trip."

She came over and set down on the floor in front of me and pulled my hands away from my face and held them. "Em'ly, don't cry," she begged. "I'm not scared or unhappy and I don't want my friends to be, either. All my life I've put up a cheerful front, so it's grown to be a habit I don't want to break."

"But it's always been so easy for you," I said, wiping at my eyes.

"No, it ain't been easy, at all," she said. "I've done it to hide the hollow heart that I've had ever since I lost the baby and Will. I'm surprised that any organ in the whole body, with the works gone out of it, you might say, could last as long as my heart has. But, I guess it's tired now and so am I."

Well, her friends kept on pretending with her. Do you know what the Guild of Friends did? They give Tansy a "going away" party!

Yes, sir! We all carried over supper and after we'd eat and cleared away, Ben Moore's wife, who was president, carried out a big pile of packages and put them down in front of Tansy.

"Tansy, here are a few little presents we want you to have when you go on your trip," she said. "They're with the

(Continued on page 80)

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By ROBERT E. LUCCOCK

Daily Meditations

Wednesday, March 1

READ: LUKE 23:46

In one of the loveliest books of children's prayers Constance Bannister concludes a verse with the line: "Thank you God, for Father's hand." On the facing page is a simple picture of a man's hand grasping the tiny hand of a child. The picture is a "sacrament" of God's hands which lead us and hold us. Recall what Jesus says of His hands: "My sheep hear my voice . . . and I give unto them eternal life . . . neither shall any man pluck them out of my hand." God's hands never let us go.

Jesus thought in the final moments of His life of the wonderful hands of God. This thought can be a support for us every day. God's hands are underneath all things, and into the keeping of His hands all things may be surely and safely committed, now and forever.

Help us, Father, to trust all of life to the keeping of Thy hands. Amen.

Thursday, March 2

READ: HEBREWS 10:31

What a strange paradox, today's verse and Jesus' words which we considered yesterday! D. H. Lawrence once said: "It is a fearful thing to fall into the hands of the living God. But it is a much more fearful thing to fall out of them." How can God's hands be fearful, yet wonderful at the same time? The psalmist speaks of God's hands being "heavy" upon him. John Donne opened this truth for us: "Even upon his own children God's hands shall grow heavy, but that heaviness shall awake them. . . . In prosperity God's hand grows heavy for our not having employed our temporal benefits to their right use." God's hands are always heavy and fearful when they forbid us from evil. Thank God for His fearful hands. They save us.

Put forth Thy hand, O God, to restrain us from wrong, and lead us into truth. Amen.

Friday, March 3

READ: JOB 27:6

Jonathan Swift once said, "I have never been surprised to find men wicked, but I have often been surprised to find them not ashamed." This points to what Joseph Wood Krutch has called *the new immorality*. There has always been wickedness among men, but never until now have so many apparently accepted and taken for granted personal dishonesty, saying, in effect, "Everybody does it; and besides, I can't see that it really hurts anybody."

How often do we say, quite unconsciously, "Everybody does it; it can't be very wrong"? Job kept his integrity—he would not compromise what he believed to be the truth. Let us remember: wrong is still wrong, no matter how many may call it right.

Keep us always alert, O God, that we judge ourselves not by popular opinion, but by Thy word. Amen.

Saturday, March 4

READ: PSALM 92:1, 2

One hundred years ago today Lincoln was inaugurated President of the United States. On this anniversary week-end let us meditate upon the faith of this great man, that it may be both a lamp to our feet and encouragement to our faith.

"I believe in penitential and pious sentiments, in devotional designs and purposes, in homages and confessions, in supplications to the Almighty, solemnly, earnestly, reverently.

"I believe in blessings and comfort from the Father of Mercies to the sick, the wounded, the prisoners, and to the orphans and widows."

By our trust, O God, may we too have such confidence in Thee. Amen.

Sunday, March 5

READ: PSALM 127:1, 2

Further of Lincoln's Credo: "I be-

lieve in His eternal truth and justice." "I believe the will of God prevails; without Him all human reliance is vain; without the assistance of that Divine Being I cannot succeed; with that assistance I cannot fail.

"I believe I am a humble instrument in the hands of our Heavenly Father; I desire that all my works and acts may be according to His will; and that it may be so, I give thanks to the Almighty and seek His aid.

"I believe in praise to Almighty God, the beneficent Creator and Ruler of the Universe."

So govern our wills that all our works may be according to Thy will. Amen.

Monday, March 6

READ: I SAMUEL 20:42

Some years ago Dean Christian Gauss, of Princeton, asked members of the faculty: "What are the six most important words in the English language?" Could you guess at what words were chosen? Loyalty headed the list; then followed courage, sportsmanship, sanity, self-respect, humor, truth, yes, no, knowledge. An interesting vocabulary. Notably lacking are the great nouns: God, faith, love.

But surely loyalty belongs near the top of that list. It would be a sad reckoning up of any life for which loyalty would not come to mind as a fitting summary.

To friendship, to trusts, to thee, O God, keep me faithful. Amen.

Tuesday, March 7

READ: JOHN 9:25

An old ship carpenter in New England once said, concerning a difficult piece of construction: "I know that can be done." When asked how he knew he replied, "Don't ask me so many questions; I can't understand all I know." How true of us all. We act every day upon truth that we *know* but cannot

"understand." This is particularly so in matters of faith.

It is important to understand as much of Christian truth as possible. But beyond that, it is necessary that we live by what we know—that God is love and that God was in Christ.

Help us, O God, to live by the trusting affection of our hearts when they are stayed on Thee. In Jesus' name, Amen.

Wednesday, March 8

READ: PHILIPPIANS 4:5, 6

Many a military battle has been lost when an army's supply line was cut and the isolated forces starved or were destroyed. This metaphor suggests an imperative truth for the life of both mind and soul. A mind that allows its supply lines to new understanding, fresh facts, and corrected perspectives to be cut is dangerously exposed in a world that calls for sharp thinking. A soul that allows its supply lines to God's corrective judgments, and His resources of guidance and love to break is seriously threatened in a day of testing.

May Thy peace fill our hearts, our Father, as we keep heart and mind ever open to Thy truth. Amen.

Thursday, March 9

READ: JOHN 8:31, 32

What some men will do "to know the truth"! The report appeared in the newspaper some time ago of four men who drifted 2000 miles across the Pacific, from California to Hawaii, on a raft. Devere Baker said, "I am not an adventurer, I merely want to know the truth. Our Book of Mormon speaks of travel across great oceans by raft. I wanted to prove this truth."

Each person must prove the truth he believes by demonstration of it—that it is more blessed to give than to receive, that only by forgiveness can the healing love of God bind up life's wounds, that in Christ Jesus there are no distinctions of color, class or country. To know these truths, we must try them, even at great risk. Jesus did.

May we continue in Christ's word, O God, and so know the truth that sets us free. In His name, Amen.

Friday, March 10

READ: JOHN 8:12

People who hike through wooded wilderness must know three safety rules to follow if they become lost. 1) Climb a tree, if possible, to survey the distance. 2) Go where you were last sure of your location. 3) Follow a stream bed. These will not guarantee to deliver the lost hiker to safety. They are



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ways of getting through wilderness without going in hopeless circles.

Can we not apply them to help us when we are morally and spiritually lost? Go to the highest point we know and survey the problem from there—Calvary it may well be. Go to the last sure point we knew and move again from there. Follow the stream bed of faithful Christian witness before us.

May we find Christ the light for a lost world and follow Him to safety.

Saturday, March 11

READ: MATTHEW 5:16

George H. Tolley tells of the Girl Scout leader who was pulled up sharply by the remark of one of her littlest Scouts. They had completed a strenuous hike and were resting when the child noticed the leader's miraculous medal, which she always wore as a good Roman Catholic, hanging outside her uniform. Said the girl, "Your religion is showing."

Our faith ought to show, even more in the example of living than in visible insignia. What do we do in our daily affairs that would cause anyone to think or say, "Your religion is showing?"

May our light which has its source in Thee, O God, shine brightly and so encourage others to give Thee glory. In Christ's name, Amen.

Sunday, March 12

READ: I CORINTHIANS 11:23-29

A newspaper story appeared under this striking headline: "Experts Protect The Last Supper." It was the report of how Leonardo da Vinci's masterpiece was once believed to have deteriorated beyond repair. Experts were able, however, to restore the painting to its original splendor. "But it will never be out of danger. A constant vigil is necessary to guard the work against deterioration. It could occur without warning."

So could the Lord's own "masterpiece" lose its splendor for us—that marvelous reminder of His gift of Himself, that unique communion which is offered through bread and cup, renewing the love of God for us. Let us keep vigil that we "protect the Lord's Supper," by faithful communion and by showing forth that love in our lives.

Give us courage to examine ourselves that we may come honestly and worthily to Christ's holy communion.

Monday, March 13

READ: PSALM 30:1-5

There is always a danger that we will in our prosperity forget the former urgencies of life, and not remember either how we were helped in our extremity, illness, moral failure, or acci-

dent, or let it go out of mind how we felt when we were delivered. The psalmist who wrote the verses directed for reading today remembers how God helped him and gives thanks.

Most people have lived through some time of crisis. When we are thrown back upon the mercy of God, stripped of all but His resources, we see life as it really is. It is a necessary discipline to exercise the imagination in recalling day by day what we once realized in some urgent moment.

Help me, O God, to remember Thee with gratitude and to respond to Thy call with love. Amen.

Tuesday, March 14

READ: PSALM 46:1-3

A recent cartoon showed a man and a woman at a counter marked "Educational Toys," where a clerk was showing them a box filled with odd-shaped fragments and saying, "It's designed to prepare children for today's complex world. No matter how they put it together, it doesn't come out right."

Beyond the humor there is a truth here. It is part of our training for life to learn that things do not always "come out right." Only on television do the good guys always win. In this complex world goodness suffers injustice, kindness is abused, love is forsaken and faithfulness crucified. What we can learn from faith is that though even the earth be removed God is with us. To serve and love Him is its own reward no matter how things "come out."

Prepare us to love Thee always, our Father, and to find in Thy service both reward and refuge. For Christ's sake.

Wednesday, March 15

READ: MATTHEW 10:39

These words of Norman Cousins' are a profound commentary on Jesus' words in today's text: "Nothing is more basic to man's nature than his profound capacity to find satisfaction in sacrificing for others. We have heard a great deal about the tensions and pressures that build up inside a man when he fails to find an outlet for his natural goodness. No man can be truly at peace with himself if he lives under his normal capacity. When he is blocked from identifying himself with others, when he is cut off from the larger part of himself—mankind—he develops all sorts of troubles of the psyche; he becomes neurotic."

Lent is a good time to take stock: Are we living beneath our capacity to identify ourselves with others?

Help us, O God, to lose ourselves for Thy sake and the sake of our brothers, that we may discover our truest selves.

Thursday, March 16

READ: I CORINTHIANS 14:6-8

The American writer Arthur Koestler went through the agony of a concentration camp in France in 1940. One day he argued with a Communist who was also a prisoner there. Koestler characterizes the argument in one stinging sentence. "He had all the advantages of his passionate error against my shabby truth." How true of so much that we say and do all the time. The Communists are wrong, philosophically, morally; the man whose commanding values are money or power is wrong, no doubt about it. But they advocate and defend their error with such passionate devotion, while we proclaim the Christian Way in such shabby fashion, almost apologetically, and with such politeness we hardly commend it at all. For God's sake—quite literally—let the trumpet sounds of our life be rousing and distinct.

May we commend the Gospel, powerfully and persuasively, to all men. In Jesus' name, Amen.

Friday, March 17

READ: MATTHEW 6:31-33

There is a sense in which every person ought to live a divided life. Not, of course, divided in the great loyalties of his life. In these the eye ought to be *single* in its devotion. But many fail to properly divide the important from the inconsequential, the eternal from the transitory. Many things we cannot escape doing; they are the stuff of daily existence. But in Christ a person should find perspective on these things—learn to do them with his left hand, so to speak, not getting altogether absorbed in them. Our great energies and devotion should go to the great purposes of God's Kingdom. These we divide from the chaff of necessary but secondary trivialities.

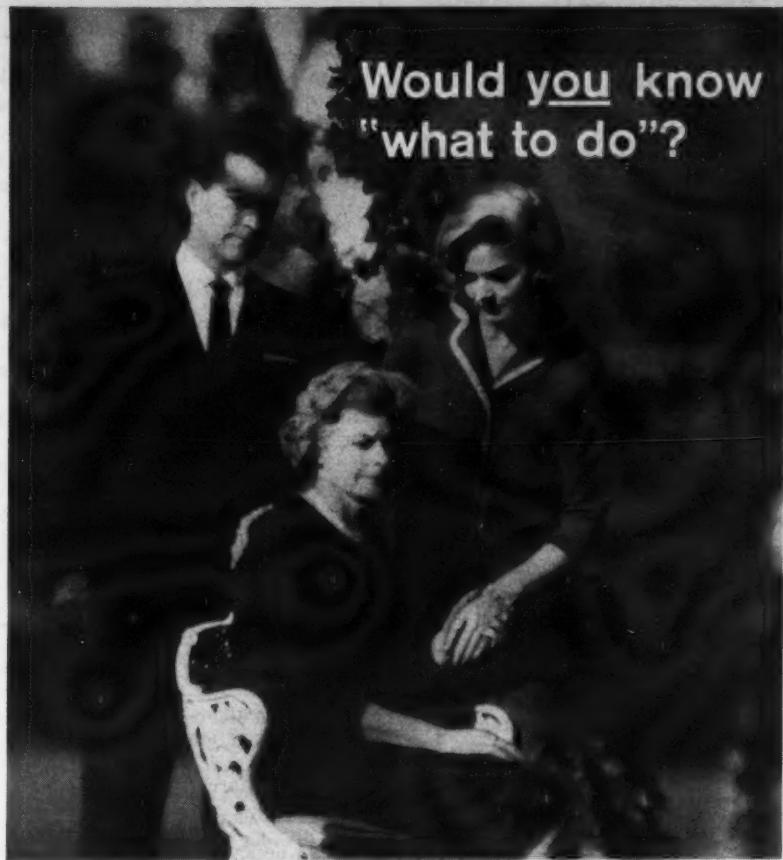
Help us, O God, to put the things that are first with Thee first with us.

Saturday, March 18

READ: MATTHEW 5:37

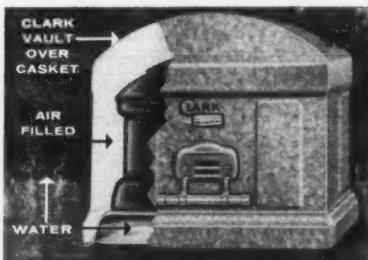
Van Wyck Brooks once observed how many New England "Yankees" had become what Matthew Arnold called *Philistines* when they were subjected to complex social conditions that tended to cheapen their minds, in contrast to the relatively simple life by which they had thrived. Not being able to live up to those new complex conditions without discarding *moral ballast*, they were tempted to throw over the certainties and the standards by which they had once lived so securely and compromise their minds with the taste of the world.

This is a danger ever present to all Christians: discarding the moral ballast



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When you reach Heaven, can you face Jews like Abraham, Moses, Paul, or Peter, if you have neglected to do as much for their children as these early saints did for your spiritual welfare? Are your Jewish neighbors dying without knowing that Christ is their Messiah? Have you ever told them? Your debt can be paid by returning the Gospel to the descendants of those Jewish saints who preserved it and passed it down to you. Then you can face them in the Glory, with a clear conscience, because your debt will be paid.

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by which life is kept steady and true, in order to go with the popular currents. No life can be altogether simple, but dropping moral ballast is to court danger on high seas.

Help us, our Father, to say yes to right and no to evil without compromise of Thy will. In Jesus' name, Amen.

Sunday, March 19

READ: ACTS 7:30-33

The late President Englehart of the University of New Hampshire was once heard to say, after taking a trip through the lake region and mountain ranges of his state: "I hope I'll never get used to it."

Some have suggested that the deep sickness of the world comes from loss of the sense of wonder. We have grown "used to" beauty, to miracle, to the Gospel itself so that we fail to stand in awe and feel the glory of the Creator. We must never "get used to" God or to any of His works.

Our Father, help us to turn aside each day to see the wonderful works of Thy creation, and to behold them with grateful praise. Amen.

Monday, March 20

READ: MARK 7:1-9

Dr. Sidney Berry, of England, wrote of the Oberammergau Passion Play: "If the play could only teach its lesson to the cosmopolitan crowds which see it, the peace of the world would be more strongly assured. For the play teaches clearly enough that the greatest tragedy in history was produced not chiefly by obvious wickedness, but by the hard and set minds of those who felt themselves to be guardians of the old sanctities."

We need to take care lest we find ourselves doing the same thing—defending some tradition of our own (Mark 7:9) and so crucifying Christ.

Show us, O God, when old sanctities may have to give way to new ventures of love. Amen.

Tuesday, March 21

READ: II CORINTHIANS 5:20

Olin Downes, late music critic of the New York Times, after hearing a brilliant performance of a Berlioz symphony, spoke of how tragically much the composer has to rely on the interpreter for the realization of his purpose. There were nuances and dimensions in the symphony which Downes had scarcely perceived until Charles Muench revealed them by his inspired conducting.

In how many circumstances every day of our lives is God relying on our interpretation of the Gospel for forgive-

ness, reconciliation, compassion, justice. Except we speak His word, God may stand speechless.

Help us this day, and always, to be faithful spokesmen for Thy way, O God. This we humbly ask in Jesus' name, Amen.

Wednesday, March 22

READ: JOHN 4:37, 38

In 1851 as the country faced the threat of disunion Daniel Webster invoked the memory of George Washington by quoting a bit of Roman oratory: "I wish these things: one, that in dying I may leave a free people; nothing greater than this can be given me by the immortal God; the second, that each man may prove worthy of the republic." Webster's instinct was probably true in ascribing these sentiments to Washington. Surely no line in Washington's character was stronger than the sense of duty, of what he owed to the commonwealth of Virginia and later the unified nation of States. It would be a sad day for any man's character to allow such a sense of duty to the public good to wither away. May God grant that we prove worthy of the labor expended and the price paid by the republic for our blessings.

O God, help me to keep faith with the trust that has been given me as an American. For Jesus' sake, Amen.

Thursday, March 23

READ: JEREMIAH 20:9

Marcus Cunliffe has observed: "In each of us there are numerous buried selves from our past. It does not seem fanciful to argue that there always remained alive in George Washington a vestige of early fire." Another young Virginian who also became President, Woodrow Wilson, told his fiancee in 1884, "It isn't pleasant or convenient to have strong passions. I have the uncomfortable feeling I am carrying a volcano about with me."

Long ago Jeremiah confessed to feeling a fire shut up in his bones. Indeed all the great ones of the earth have known God's fires of righteousness and faith burning in their souls. It is a tragedy for anyone to let those fires be smothered out, so that he never explodes even in embarrassing devotion or righteous wrath. Neither convenient nor pleasant—but how else can a man's soul live!

Help us, Our Father, to overflow with the fires of justice and mercy. Amen.

Friday, March 24

READ: LUKE 19:1-10

The story of Zacchaeus is the story of

CHRISTIAN HERALD

a man who got out of a revolving door and set out on a great journey. When Jesus came to his house he woke up to what he had done, and even more important, what he had missed. He became a new man no longer pledged to himself but sworn to a greater allegiance.

Many people are like nothing so much as foolish dogs chasing their own tails. Round and round they go in pursuit of themselves, never moving off to seek great purposes and unselfish ambitions. Karl Barth, while commenting on his "disciples," once remarked half humorously that he refused to become his own follower. It is a good resolution for any person to make. Don't become your own follower, but let God set you free from pre-conceived ideas and narrow loyalties.

Shake us loose from the confining circles of our own ideas, Our Father, and call us to venture forth in the lively and saving ways of Jesus. Amen.

Saturday, March 25

READ: II CORINTHIANS 4:8-10

In his autobiography Albert Schweitzer makes this confession, "To the question whether I am a pessimist or an optimist, I answer that my knowledge is pessimistic, but my willing and hoping are optimistic... However much concerned as I was at the problem of the misery in the world, I never let myself get lost in broodings over it. I always held firmly to the thought that each one of us can do a little to bring some portion of it to an end."

This indeed is all God expects any one of us to do: to bring some evil to an end, to give some goodness a beginning. These things we can do with hope and confidence because, with Schweitzer, "we believe in the power of truth and of the spirit." No Christian can look upon the world today without being cast down. But no Christian can be destroyed, for he knows the power of God to scatter the darkness and redeem the evil.

Give us courage to face the darkness of the times, O God, and to let Thy light shine into the dark that is around us. In Jesus' name, Amen.

Sunday, March 26

READ: MARK 11:1-10

One of the most tragic chapters in American history is the story of the Donner party who met disaster in the high Sierras of California in 1846. They were trying to make the Golden Gate by way of a short cut through a dangerous pass rather than take the long journey over known routes. Early snows caught them at high altitude; most of the party perished.

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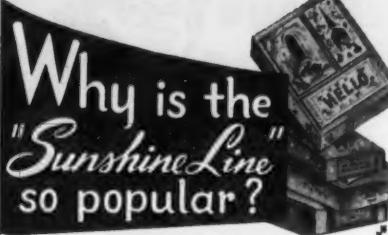
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fate in the pilgrimage of life by trying short cuts, detours and easy ways around the long disciplines. Passion Week should be a sober reminder that there is no "Donner Pass" to salvation. There is no short cut from Palm Sunday to Easter except over the hill of Calvary. Between Hosanna and All Hail lies Crucifixion.

Thou art the King of Glory, O Christ. Call us to follow Thee in crucifixion of ourselves that we may be raised with Thee. Amen.

Monday, March 27

READ: MARK 12:41-44; 14:3-8

Why is it that Christ ranks the humblest service with the highest? Dr. John Short gives answer in this memorable sentence: "It is because great services reveal our capacities, but small services reveal our consecration, and that is what He wants." The widow who dropped the pittance into the treasury and the woman who broke the box of perfume over Jesus had no occasion, and perhaps not the capacity, for great services. Yet Jesus recognized their consecration in the small offerings they made. God honors faithfulness far above honors, and consecration above distinction.

Help us, O God, to be faithful in the small things that we alone can do. For Jesus' sake, Amen.

Tuesday, March 28

READ: LUKE 16:1, 2, 10-12

Last fall an item appeared in the newspapers telling that the National Bureau of Standards had reported a camera capable of taking such tiny photographs that it could record the entire Bible on a small part of a penny. Remarkable! But hardly new. Many ministers and church treasurers will testify that people have been doing that for years. The entire message of the Bible some people have condensed to the measure of a penny. The Gospel has called forth a penny's worth of commitment—everything Jesus said about stewardship, being faithful in the use of what is God's, contained in a penny. We should not need magnification of 1250 times to get the message!

Help us to be generously faithful in using what is not ours but Thine. In Jesus' name, Amen.

Wednesday, March 29

READ: EZEKIEL 24:15-18

There is saving instruction for us in the 18th verse of this chapter. Ezekiel says that his wife died in the evening, the desire of his eyes taken from him at a stroke. In the morning that followed he returned to his duties to do as he was commanded. This was his heroic

way of facing grief. Sorrow and tears there were—for these are the tokens of love—but the prophet must face the tasks appointed to him, grief or no grief. Having a duty to perform takes from the mind a "rooted sorrow," distracts the heart from faithless brooding. Knowing that bereavement will come to us all, it is good to resolve in advance that we will carry out what is commanded of us. It is our way of continuing integrity toward the one we have lost and toward God.

In loss as in gain, in death as in life, command us, O God, and grant us the will and courage to obey. Amen.

Thursday, March 30

READ: LUKE 22:19, 20

"This cup is the new covenant... drink this in remembrance of me." A covenant is a promise and a pledge of faithfulness between two partners who share the covenant. Christ was pledging His faithfulness to us in the offering of Himself. As often as we repeat the memorial of the covenant we know again that the promise still holds. His love is toward us even when we forsake Him. His forgiveness is toward us when we forget Him. And we do forsake Him and forget Him. "They all left him and fled"—the most tragic words in the Bible! And we are no better than the disciples. But God keeps the covenant still. The question is: do we keep our part? God will never withdraw the cup from us. But we can take it only with hands of trust and hearts of contrition.

May the symbols of Christ's faithfulness—bread and cup—remind us of Thine unfailing love and recall us to our troth with Thee. Amen.

Friday, March 31

READ: MARK 15:15-39

In the memoirs of Edward Burne-Jones, it is related that a young artist of considerable talent visited one day the studio of the great painter. With his customary courtesy Burne-Jones showed her his pictures. The two artists lingered for a time in delightful talk over the art which they both so dearly loved. When they returned to the drawing room, the young artist was asked what she intended doing with her art. "I mean," she replied very simply, "to begin again."

When one has stood for a long enough time beholding the cross on which the Prince of Glory died it is impossible to come away without saying, "I mean to begin again."

May the events of this day show us what we really are and what we really do to Thy love. Let this discovery stir us to begin again. In Jesus' name.



CHURCH PARTICIPATION

BYE-BYE, BATHROBES

By DON MUELLER

ILLUSTRATED BY ROY DOTY

CAN A SMALL church do good religious drama? I asked that question with real concern when I left my work as minister of religious education in a large church to be the pastor of a small church. I had worked in churches of over 1,000 members and we had had rewarding experiences with religious drama. I wondered if a church of only 200 members could do the same quality of work as churches five to ten times that large.

For I believed then as I do now that drama has an important function to fulfill in the church. It teaches and it preaches, often more unforgettable than a sermon, but it does more. It offers a group of people an opportunity to create something by working together, something unique, worthwhile and satisfying, something no other group of people could ever do in quite the same way. It is the opportunity to make something out of the rawest of raw materials in a day when many find their daily labor uncreative, impersonal and monotonous.

Just as important is the chance that workers will discover God in the midst of their drama project. One of the actors told me after we had rehearsed a dramatic communion service, "I hope it goes well tomorrow night and I think it will. But either way, for me this rehearsal was a real experience of worship." That is why drama belongs in church.

With this kind of background experience in big churches, I decided to introduce drama into the small church to which I was assigned as a Methodist minister, Grace Community Methodist Church in Oakland. But there were a number of things I promised myself we would not do, compromises we would not make.

One promise concerned costumes. I would let the men of the church know that their flannel bathrobes were safe in their closets; I would tell their wives we had no plans for their discarded window drapes.

We would buy material and make costumes and take offerings at our performances to cover the cost. We would start to build a wardrobe of good Biblical costumes. This would let people know that the church considered drama important and worthwhile.

A second promise concerned the choice of plays. I vowed never to consent to doing a poor play in order to avoid paying a royalty. A director owes it to his players to choose a play worth their investment of time. After all, \$10 or \$20 is nothing compared to the value of the man-hours lavished upon a play that is well done.

There would be an attempt to light the play, I resolved. Not being handy personally, I would have to enlist the aid of an electrician. Even if

(Continued on next page)

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our lights consisted only of R-40's (the floodlights frequently used to light Christmas trees) we would not be content with existing chancel lighting, which lit the audience just about as well as it did the players. A dimmer large enough to control a single R-40 (150 watts) would cost about \$18; I was determined that we'd have at least one "dimmable" light. And we would hang our lights overhead from the chancel beams, even if it meant putting some holes in the woodwork.

ACTUALLY, I discovered I didn't need to be so determined. Gritted teeth weren't indicated at all; the people were ready for drama and realized that it could not be produced on a used shoestring. No one questioned the payment of a royalty; everyone agreed his time was valuable. No one objected to our hanging lights where they were needed; the sanctuary was made to be used, they said. As it worked out, when we dimmed a light for the first time, we used a dimmer that I had been given as a Christmas gift, but this was a start. (Five years later, when we re-built after a sanctuary fire, the Board voted unanimously to put all sanctuary lights on dimmers!)

Even my costume demands met no resistance. True, I did note a trace of wistfulness in the query, "Did you throw away *all* the haloes and angel wings?" (I had.) But in time my questioner conceded that cardboard wings with tarnished tinsel trim didn't really enhance a costume greatly. A small committee and I went shopping for costume materials, confining our purchases to inexpensive fabrics—cottons, flannels, denims and, for a bit of richness, corduroy. Actually we selected fabrics on the basis of color harmony rather than price. The typical T-shaped Biblical garment described in all the costume books proved easy to make; so were the simple outer robes. The sewing was divided among members of the Woman's Society and no one was overworked.

How should a small church begin a drama program? Not, I was sure, with something written by T. S. Eliot, nor, on the other extreme, with "The Little Lame Shepherd." I decided we would begin with the familiar and reliable Christmas pageant, "old stuff" though it has become, as our first-attempt vehicle. I chose the pageant for a number of reasons.

First of all it deals with something germane to Christianity—the incarnation, or our belief that God came to earth in Christ. Second, because it was so familiar people wouldn't be reluctant to work in it. Third, I had found a way of putting on a pageant with a minimum number of rehearsals. This would change people's thinking that

religious drama was impossible because it was so time-consuming.

The device that simplified the pageant was the use of one of the church families as narrators. The pageant opened in the living room of the Smith home (actual names were used) where the children were wrapping Christmas gifts. The father is studying a script; he is to take part in "the pageant at the church." He has an extra script there; a fellow player is to stop by for it. The visitor arrives and they decide to read the script aloud for practice. Not unexpectedly, as the mother reads Mary and a servant girl, as the father reads Joseph, and as the visitor reads other parts, costumed players pantomime the action behind them.

This seemed natural to me and I wanted to avoid the contrived. A second advantage was ease of rehearsal; the actors who play the visitor frequently do visit the family for the purpose of reading lines together. The device places scripts in the hands of the adults, who make no attempt to conceal them. No effort is made to synchronize the lip movement of the actors with the words of the readers; broad gestures, shrugs, nods and pointings are all that is needed.

So far there is nothing unusual about this pageant. The part that delighted the people of Grace Church that first year—and still does—is that the whole pageant can be rehearsed and presented in a single afternoon!

Costume people do their work in advance, of course, fitting costumes after church services on Sunday mornings. The men working the lights hang spots and work out their lighting schemes at their own convenience, again, ahead of time. The organist or pianist studies the script in advance; the choir or chorus uses regular rehearsal to prepare carols. Even the set people erect the set in advance and take it down again, so they'll know how to do it.

On the Sunday of the performance, workers either have lunch at the church or eat a quick lunch at home. Work begins as soon as the 11 o'clock service concludes. The stage crew puts up the simple set and moves in the furniture for the living-room setting. The lights man adjusts his spots. The wardrobe mistress hands out costumes and stands by with needle and thread to adjust hems. Then everybody sits down in the pews, and the entire pageant is explained and questions are answered. Then we do something very important.

I would never consider doing a pageant like this without having prayer with all the workers present before the first line is rehearsed. None of us feels that this is simply a pious adornment or a perfunctory ritual. We pray earnestly, knowing full well that we need God's help if we are to "pull this thing

off," as the players often put it. I explain in general just what is wanted, apologize in advance for the interruptions I shall make, explain that I will push and pull players through their paces. (I try to be gentle.) Choristers as well as players are following complete copies of the script, and music is cued in and performed as we go along. Every year we've been able to walk through the whole performance just once, and then take a brief break while the audience assembles. With the rehearsals fresh in our minds, we do the performance.

So far, we've "pulled it off" every year without a hitch, replete with the congregation's youngest baby as the infant Jesus. Our Jesus has never cried yet, their mothers being wise in the timing of naps and feedings. One baby stopped the show by waving his hands and gurgling audibly at the wise men, but nobody had a bad word for the little ham!

Can we do a finished performance with just one rehearsal? Not by Broadway standards, perhaps. But some players have taken part every year, and willingly. I'm convinced that no one voluntarily repeats an experience that wasn't satisfying. I have no trouble enlisting the family, either. This year I simply told a mother casually, "Congratulations! This is the Nilssens' year to be the family." The mother said she'd ask the others. The children were delighted. Mr. Nilssen said a firm "No." Then, surveying the glum faces of his family, he said that they'd put it to a vote. He did an excellent job as the father. I'm sure he meant to all along.

HAVING cut their dramatic teeth on the pageant, our people were willing to take another step and do something more difficult. I chose a play for the following Christmas that I had directed in a larger church, Stephen Vincent Benét's "A Child Is Born." It carries a \$10 royalty charge, but is well worth it.

I decided I'd cast the play in my own mind, seated at my desk. Then I telephoned the people I had chosen and asked them to take part. None refused.

Personally, I don't like try-outs in the church. Few church members I know relish competitive reading in front of others. They would rather be asked to play a specific part than to try out for several different parts. If a director knows the congregation well, he can do this. If I hear of someone who was hurt because he wasn't asked, I try to cast him in the next play we do.

Because we were giving our play in December when everyone's time was at a premium, I used a familiar time-saving technique—leaving scripts in the players' hands. Technically such a performance is known as a play-reading or

(Continued on page 80)



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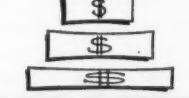
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Drama in the Church

By HAROLD EHRENSPERGER

IT is a well-known fact that secular interests have taken over the arts that once found their home in the church. As these have been added to by contemporary expressions of new and thrilling communication media, the church has been unwilling to convert them to the uses of religion. So today music "belongs" in the church, but the most popular and vigorous expressions of it are no longer found in the church because they have been taken over by coffee houses, movies and dance bands. Art is integral to the church in its building and in much of the illustration used to make the Gospel vivid, yet the art most alive is found not in the church but in other forms as architecture and as secular advertising in graphic art forms.

Drama has achieved greatness in Shakespeare and Moliere, in Ibsen and Shaw, yet its popular presentation is found today in movies and television while the church fiddles with inconsequential expressions and bad, terribly bad, plays and pageants.

The church must demonstrate dramatically the fact of man's dilemma and his need for redemption. Some plays of the secular theater have done this—plays such as Goethe's *Faust*, Ibsen's *Brand*, and Miller's *Death of a Salesman*. The church must tell its story so effectively that man's attention will be called, he will stop as surely as he stopped when Death called him in the medieval morality play, *Everyman*. But man must be convinced by demonstrations in a world of demonstration where words are becoming less and less reliable. Man must be *convicted* so that he wants to change, not because he fears death (which is all around him) but because he fears to live in the way he has lived, because life itself has become too much for him and he is seeking an escape through all manner of artificial ways.

In the last few hundred years the church has relied mainly on preaching

to propose its story, to convince people that the time is crucial, that Christianity is the way of life. In medieval times, a sensitive priest sought to make the greatest event of Christianity meaningful by acting it out. On an Easter Sunday morning so long ago that no one quite knows when it was, some of the younger brothers of a medieval order in a cathedral decided that on Easter morning something would happen in their church that would demonstrate more effectively than ever before that Christ was risen. According to an ancient manuscript, we know that this was merely the dramatization—the acting out—of the coming of the Marys to the tomb where they found an angel.

"Quem Queritis?" (Whom do you seek?) the angel asked. The three brothers, acting the Marys, had put on robes (hooded cloaks, actually). They replied, "Jesus of Nazareth." To this the angel replied: "He is not here. He is risen, as He said. Go announce that He is risen from the dead." The three were profoundly stunned and shouted: "Alleluia, Christ is risen!" The angel then lifted the cloth over the altar to show them that the tomb was empty and the congregation responded, "Alleluia, Christ is risen!"

The dramatization must have proved very successful for we know that other services on the great days of the year were put into action. Soon the drama became too popular. More incident was added that was not in the Scriptures or the liturgy, and the so-called dramatic incident was moved to the church yard because it embraced so much secular material. From there it was put on wagons that must have been like old-fashioned hay-racks except that tops were built on them to give a place for heaven, and their underpinnings were taken over by Hell ruled by an appealing devil. In the course of time the village square became the place where great numbers of the "pageants" were presented—the great *Corpus Christi* celebrations beginning at dawn and continuing until nightfall.

When the dramatized liturgy left the church, it soon found itself in a playing area over which was constructed a roof. The plays became so popular that they attracted people from the neighboring country. Laymen from the trade guilds produced the plays and acted the parts. Likewise secular incidents and subjects were introduced and more and more they grew into performances where the religious values were forgotten. What the church had to celebrate, what it had to tell and what it needed to demonstrate so that people were convicted with its truth went through the metamorphosis of much that has happened to religious concepts and to other church-originated art forms.

At long last, after many hundreds of years in which the Protestant Church has grown in numbers and effectiveness, there is urgent need to dramatize the chief facts of doctrine, not as doctrine alone, but as living demonstration. There is need to make as effective as possible the story of the Incarnation, the life-meaning of Jesus, and the tremendous revolutionary message of redemption.

Drama is both a means of communication and a means of creative, constructive work. The church today needs to explore and perfect ways in which men can work together. Anyone who has tried to "put on" a play knows that the first prerequisite is the co-operative work of many people. True, there must be first of all a director, a person who sees the words of dialogue on a page and has the imagination and the trained skill to make these come alive in life situations through actors who assume roles. Yet the director is dependent on actors, on persons who will define the acting areas by lights, scenery and properties, who will give the action pictorial meaning and validity in decoration and costumes.

Plays do not just happen any more than great oratorios or anthems by the choir just happen. Plays need weeks of rehearsal, a lot of hard work that must be done in co-operation with a lot of people. This, too many church groups fail to recognize. To do a play in a church badly is not only a dis-service, but blasphemy.

The rewards for a play well done are greatly challenging. An adult group can also use a playreading with the readers seated around a table. Even with this technique an audience can be aroused (and convinced) so that the discussion which follows goes on and on, yes, even into the thinking and living outside the church. Audiences can be given new perspective, new insights, and new incentives to richer living because drama can make the desire for these so alive, so real and important.

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tion, the play should be a good one. In almost every community there is someone in the high school or college who has training in drama and whose resources need to be tapped.

Drama is most effective when co-ordinated with the religious education program, bringing it alive in relevance to the stresses and strains of contemporary life.

A play for the church must concern itself with ideas that are worth spending time on. It can demonstrate these ideas only through lives, through characters. In a very real way the word, in this instance, does become flesh, and if the play is well done, it will dwell among us because it cannot be forgotten.

Drama can heighten by dramatic means praise and thanksgiving so that these necessary components of worship can again be meaningful to a contemporary congregation. It can help express these by using words, with spontaneous, normal responses through movements. Joy needs to be expressed. In most religions other than Protestant Christianity, responses of the people are expressed through singing and through bodily movement. Our static pewsitting has made our worship “led,” with less opportunity for participation. Even kneeling has become physical torture because we are unaccustomed to it. But to celebrate, one must join in. Of all the arts, drama allows for the maximum of joining in. It is not expressed until it is responded to.

Drama, like all the arts, can be *recreative* because it gives perspective on human character while at the same time it relates persons to human situations which are vicariously experienced so that they become part of life. The Passion Play of Oberammergau in Bavaria and other great portrayals of the Resurrection of Jesus include shouting, singing and flower-throwing processions.

All people want to “walk with kings” and yet not “lose the common touch.” We want to become part of the lives of the men and women who are saints of the church. We want to be related to greatness, to magnificent spirit as well as to the lesser incarnations of the spirit of Jesus seen in dedicated men and women of every age. Through participation in drama as audience, this can happen. It is the miracle of a play. But the experience will not happen unless the characters become valid and authentic through rehearsal; unless the actors are directed by someone who knows the purpose to be achieved and is able to help them present this in the space of an acting area.

The director must be grounded in religious experience, including a thorough understanding of the meaning of the church, as well as in technical ex-

perience in production, so that religious values in plays are not lost and yet are not so heavily stressed that they turn the plays into sermons. It is not the role of drama to preach, nor is it simply to teach. These assets will surely follow if, in the first place, the play is a good piece of dramatic writing and if the production is also effective in its dramatic statement.

The production of a play should be fun because it can furnish an absorption in worthwhile creative activity that *will be responded to*. What is done will be enjoyed because it will be a sharing of creative effort that will be appreciated. This sharing of the creative effort through drama is enjoyable because it makes real the immediate experience of characters who have been caught in a crisis moment and who have developed through this.

Good plays cost money. If the writer is to receive any financial return for his creative work, the church must be willing to pay a royalty on the play. How can good dramatists be expected to write plays for the church unless they are given adequate pay for their work? Publishers of plays say churches have extremely bad reputations about paying royalties. Publishers have been besieged by churches to reduce royalties. Some churches have even changed the names of plays in order to present plays for which they should have paid royalties. These attitudes simply reflect the fact that churches do not respect good drama enough to pay for it. Several play publishers are willing to give time to help churches find good plays.

Only a few plays are written to be produced in the chancel. Drama, in itself, is not liturgy. Dramatic effectiveness can help the service of worship tremendously but it cannot take the place of worship. A play may bring the Bible to life and it may state a life situation more effectively than a sermon, but it cannot be a substitute for worship that arises out of man's need to relate himself to God, to give praise and thanksgiving to God and to bow humbly in confession for his sins.

Drama is an art form, a *form* which comes alive when it is acted before an audience. It is meant to be responded to and, as has been pointed out, is not actually complete until this response is given. It involves an audience in its action so that what happens becomes part of the experience of the spectator.

This is drama's uniqueness and its greatness. This is the reason why many of us are saying that drama must be used in religion and by the church if the “good news” is to be communicated and demonstrated in living examples so that it will convict the people who participate in it as actors and production staff as well as audience or congregation. ■

Fort Lauderdale

(Continued from page 7)

saw more students soaking up the sun on the beach, but prior to World War II the "invasion" never amounted to more than 200.

At the same time, in the late 1930s and early 1940s students from two Eastern colleges—Harvard and Smith—were making an annual Easter Trip to Bermuda. After Pearl Harbor, that trip was transferred to Fort Lauderdale.

By 1950 as many as 1,800 college students were turning up at the "Venice of America," as the city was nicknamed because of its miles and miles of canals. By 1953 the "invading force" had increased to more than 3,000. It was that spring that two students were killed in an accident just north of the Fort Lauderdale city limits. And it was the same year that complaints of excessive noise, beer parties on the beach and vandalism began to pour into police headquarters.

Early the following spring—1954—the mayor sent letters to the heads of 55 colleges and universities, asking them to inform their students that if they visited Fort Lauderdale "they are expected to maintain the same decorum as on the campus." That really started an avalanche, and the college invasion that Easter vacation period hit Fort Lauderdale like a tidal wave.

And so did trouble.

A city transit bus was stolen from a downtown parking space and abandoned later a mile away. A group of college boys were routed from a city water tower where they were painting Greek letters. A very dead seven-foot shark was fished from a hotel swimming pool and a very live six-foot alligator was removed from another pool. Pranks? At what point do pranks become something more?

Apartments have been wrecked by the student-occupants, usually as the result of a drinking party. In a few instances, faculty representatives have made the trip to Fort Lauderdale to settle for the damages. Car windows have been smashed, small cars overturned, and empty beer cans have littered the beach area.

The amount of petty thievery has been heavy and much of the loot was transported back to college. The "souvenirs" range from highway signs to lawn furniture and fire extinguishers. Four college men wound up in municipal court on charges of attempting to steal parking meters to take home as souvenirs of their visit.

In recent years beach spots catering to the college crowd batten down as if for an approaching hurricane. At the Propellor Club (a beer and wine

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bar) any moveable article is taken from the walls. The stuffed fish which usually adorn the place are stored away for the "duration." So are the advertising signs, the television set, drapes and even the coin-operated bowling machine. Removed, too, are the tables, chairs and stools which usually are located in the two-room establishment into which as many as 200 thirsty students crowd during the vacation period. Most of the collegiate patrons of the Propeller Club are barefooted. In the crush of thirsty collegians to purchase a beer (at 25 cents a glass) many glasses get broken—as many as 18 dozen a day. So at frequent intervals the place is closed until the broken glass can be swept up from the floor.

During the "invasion" period, which lasted five weeks in 1960 (from March 12 to April 23), bartenders at the Club drew up to 30 half-barrels of beer a day to quench the thirst of the visiting collegians, male and female.

The scene at the corner of South Atlantic and East Las Olas Boulevards any night during the college invasion reminds one of New York's Times Square on New Year's Eve. Every available space on the sidewalk is jammed with beer-or-whiskey drinking students, ready to whoop it up for any reason or for no reason at all. Traffic along the streets crawls at a snail's pace because of the mass of humanity.

The main diet of most visiting collegians, day and night, is beer and hamburgers. Those who aren't of legal age (21) to obtain alcoholic beverages can easily have older students make the purchases for them.

Six years ago the city put an end to beach parties because of the litter, broken bottles and trash that the students left behind. It was at that time that the city decided on an antidote program of entertainment to occupy the time of the collegians. A name band was hired and all were invited to the dance at the city's War Memorial Auditorium. Only a handful showed up.

A beach party was another big idea. Hamburgers, hot dogs and soft drinks were free for the asking—but no beer or alcoholic beverages. That, too, was a flop.

Next, a central registration point was established, to provide a clearing house showing who was in town from which college. Hardly anybody registered.

With that the city fathers threw up their hands. The police clamped down on beach parties inside the city limits—and the collegians moved a few miles north to what is known as "Jade Beach," located in an unincorporated area, one of the few stretches of undeveloped beach along the South Florida coast.

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CHRISTIAN HERALD

Bermuda and toreador-clad boys build their campfires. Some of them seek out seclusion among the palmettos fringing the beach. Others cluster around the fires to drink their beer and to play bongo drums, guitars and ukuleles.

What happens if one of the collegians gets "too much" to drink?

One student, lowering his beer can, explained it this way: "Why, if a guy gets drunk, we just put him to sleep on the beach."

And as the sun comes up out of the ocean, many students are still on the beach. Some are wrapped in blankets, sleeping. Others are still with their campfires and beer. And scattered all around are empty beer cans and occasionally an empty wine or whisky bottle.

Do the parents of the visiting students know what goes on during the spring vacation period in Fort Lauderdale? Apparently not, or else they don't care.

If parents knew what happened at the all-night beach parties and in some hotel and motel rooms, one would suppose that this Easter vacation they would make sure that their daughters were "where the parents are," rather than in Fort Lauderdale, "where the boys are."

To control the situation in the beach area during the 1960 invasion, Police Chief J. Lester Holt assigned 49 policemen to that section. They had their hands full from the start.

In addition, the beach bars hire retired policemen and others with police experience to serve as doormen, checking identification cards before admitting the students. All the collegians carry such cards, but many of them obviously are falsified. In the latter case the bearer is denied admittance. Many, however, do manage to slip inside, despite the fact that doormen are at work from opening time—7 a.m.—until closing which is 2 a.m., or on Sundays, 3.

Some of the students just can't seem to get enough to drink during those hours. So then they go to the 4 O'Clock Club or Porky's Hideaway, both of which are located in unincorporated areas of the county and remain open until 4 a.m., or to Lenny's Night Club, which is located just over the Fort Lauderdale line in the City of Hollywood, and remains open until 6. After leaving Lenny's they might stop for a cup of coffee to kill the hour remaining until 7 when the Fort Lauderdale bars are open again.

As a result of their drinking escapades, scores of students have returned to their campuses with public intoxication convictions on their records, while dozens—found guilty of drunken driving—have had their driving privi-



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leges suspended. In all instances, those arrested and convicted have paid fines or spent time in jail.

Others have been involved in more serious crimes.

A student from New Hampshire returned to his school with a conviction on his record. He paid a \$250 fine, rather than spend 50 days in jail, after being found guilty of assaulting a waitress at a curb-service restaurant.

Three others paid fines of \$300 each after being found guilty of stealing \$300 in travelers' checks from a gasoline station.

Most college students who ran afoul of the law during the 1960 vacation period and wound up in Fort Lauderdale's municipal jail for varying periods of time thought it was a big joke. This is the opinion of Sgt. Kenneth J. Paulson, in charge of the jail. He should know: he had 82 of them there during the period from March 14 through April 24.

The roster included 28 arrested on drunk charges and 22 charged with disorderly conduct. Others were charged with drunk driving, drinking in public, drinking while under age, resisting arrest, petty larceny, investigation of grand larceny, destruction of city property, vagrancy, forgery, assault and battery and others.

DRUNKEN college students are treated the same as other drunks—they are required to spend four hours in jail before they are allowed out on bond pending trial.

"Only a few of the collegians seemed to feel any remorse at being placed behind the bars," Sgt. Paulson commented. "A majority of them were smart alecks who knew they could depend upon friends or parents to come up with the money to get them out," he continued.

Some collegians involved in scrapes were never apprehended. One of these was the student who beat up an apartment house manager when ordered from the premises. Another was the boy—reportedly an All-American in the 1959 football season—who threw a lighted firecracker into a convertible occupied by four girls. The firecracker exploded, and one girl will carry a four-inch scar for life.

Most of the 30,000-odd students who left their campuses last spring to visit Fort Lauderdale made it back to their classes on time. Some didn't—including the students serving time in jail and those recuperating from injuries suffered in accidents enroute. Some students wound up in hospitals for other reasons than injuries. Most of these are treated for "too much sun and not enough to eat" or "too much drink and too much sun."

A few never did make it back home.

They were killed in automobile mishaps.

Many of those who did make it, won't be seeking recruits for the 1961 season, or returning themselves. These are the students who were disgusted with the scenes they observed at the beach parties and otherwise.

What does Fort Lauderdale think of it all? Business people are divided. Those who do business with the collegians are glad to have them. Others, notably owners of some oceanfront hotels and apartments, say the students hurt the city because other guests will not visit Fort Lauderdale during the collegiate invasion. Many of the more expensive oceanfront resorts have adopted the policy of not accepting college students as guests unless they are accompanied by their parents—and very few of the collegians have their parents along!

Policemen are not happy. It means that they must work seven days a week for the "duration." They get extra pay—it costs the city about \$36,000 in additional police wages during the period—but it also means that some policemen work as long as 54 days without having a day off.

Local clergymen seem to be of the opinion that the collegiate fad of coming to Fort Lauderdale during the vacation period is on the decline.

The Rev. Thomas Hansen, pastor of First Baptist Church, points out that all the college students come under criticism because of the actions of a minority. "It is unfortunate that about 15 per cent of the visitors do the drinking and the what-have-you that causes all this criticism," he says. "Many of the students are fine and wholesome."

The Rev. George A. Foster, pastor of Park Temple Methodist Church, says that the churches, in co-operation with the Fellowship of Christian Athletes, hope to arrange programs for the vacationing students during the 1961 season.

That may be one answer. Here is a ready-made concentration of youth. Do the churches simply wait out the tumult? Or do they offer something better than the beer-and-bushes to be found at the most sordid end of the invasion spectrum and the loneliness of youngsters trying desperately to have a good time at the "best" end?

This is, after all, an Easter vacation. The churches have a vested interest in Easter, haven't they?

But Fort Lauderdale and its churches can't be expected to have all the answers. Some of these must be found a thousand miles away, in the consciences of parents who pay for the junkets and who had better know what they are getting their sons and daughters into. ■



KIT HUNTLEY'S FOOD PAGE

A TOUCH OF SPRING

The tangy taste of lemon pie brings a touch of spring to winter-weary menus. Try this tempting version, designed to tease the palate with the tartness of lemon combined with the richness of whipped cream.

It's a good choice for gatherings when only dessert and coffee are called for—when you've come to hear a guest speaker or a book review, perhaps. It's a dessert that will definitely star whether it has the stage all to itself or shares the spotlight with a three-course menu. Visualize it as the climax to a dinner of spring lamb and asparagus or a casserole-and-salad luncheon for the women's society.

Expect plenty of compliments when you serve this superb dessert—everybody will be worrying you to get the recipe. But you can be a step ahead, and turn the compliments into a little benefit for your missionary fund. Have recipes all typed out on neat index cards, which may be picked up from the table by the door by dropping a coin into the missionary box.

LEMON CHIFFON VELVET PIE

Unflavored gelatine	2 tablespoons
Cold water	1/2 cup
Egg yolks, beaten	6
Sugar	1 cup
Fresh lemon juice	1 cup
Salt	1 teaspoon
Grated lemon peel	1 tablespoon
Egg whites	6
Sugar	1 cup
Cream, whipped	1 cup
9-inch baked pie shells	2

Soften gelatine in cold water; set aside. Combine egg yolks, 1 cup sugar, lemon juice and salt in top of double boiler. Cook over boiling water until thick, about 10 minutes, stirring constantly. Remove from heat; add softened gelatine and stir until dissolved. Stir in lemon peel. Chill mixture until consistency of unbeaten egg whites. Beat egg whites to form soft peaks; add 1 cup sugar gradually beating until egg whites are glossy. Fold and blend gelatine mixture into egg whites. Whip cream and fold gently into filling. Spoon into baked pie shells. Keep in refrigerator until time to serve. The tops may be garnished with additional whipped cream, if desired. Makes 12 servings.

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Graduation Night (Continued from page 9)

has solved the problem.

Everybody works at it. All the school year the seniors are busy at various projects related to the party. Parents help, too.

"Naturally, every parent is interested in his child and therefore co-operative in a plan aiming at that youngster's good," says the chairman of this year's program, Mrs. Orval Kempton. "All our parents seem now, and always have seemed, to be very much in favor of the party. There was a wonderful turnout for the first organizational meeting this fall, about 200, and many who could not be present telephoned me later to offer their services."

Chores facing both parents and students are many. Where would be the best site? Who will furnish music and entertainment? What will be on the menu? And, always, where will the money come from to defray these expense items?

By now the yearly process has settled down to something of a system, and there is a handed-down folder of records and experiences to aid the new chairman. For example, a plan has been worked out by which school buses are utilized graduation night to transport students to the site of the affair and back in the morning. The distance is short; the purpose is to make sure that automobiles are left away from the function.

The high school staff has no responsibility in the planning but may assist on request. With the co-operation of staff, parents and youngsters, a "code of ethics" has been set up. For example, the seniors promise to bring no liquor to the premises, and agree not to leave the site at all until morning.

A former chairman, Mrs. William H. Allen, wife of a former El Monte mayor, has had two children go through the annual affair, when the students gathered in the Masonic Temple at Whittier. "I was happy to know," Mrs. Allen says, "that I knew where my son and daughter were, what they were doing, and that they would enjoy themselves there, safely."

Things were done rather simply at first, but as the custom took root, the settings became more elaborate. Once the El Monte gym was transformed into a glamorous "night club," and last June into a most authentic Japanese garden, with cherry blossoms and other appropriate Oriental details.

Today, students are convinced that the all-night party can give them better entertainment than would be available at costly night spots or elsewhere. Proof of the pudding, thinks Counselor Fenske, is the fact that 90 per cent of

the seniors now participate. No underclassmen or outsiders attend (although the members of the local Ministerial Association and the Catholic pastor and Jewish rabbi receive invitations).

At first the programs comprised eats, a movie, dance, breakfast about 5 a.m. Gradually observation and consultation have taught the planners that kids prefer to nibble all night and skip a formal breakfast. There are still movies and dancing, but the seniors may swim if they wish, listen to various disc jockeys, popular vocalists and orchestra leaders, pick up party gifts, earn prizes in games and contests running through the night, even pose for artists and caricaturists or get haircuts and permanents.

Some teachers may turn up at a party on special invitation, but only as visitors, and without responsibility. Neither do parents kibitz. This is a feature that one specialist believes vital to a successful function. Elsewhere, parents came in such droves that the youngsters had no space and felt cheated.

But at El Monte parents work, serving as chaperones, attendants at various tables and games. The parent crews work in four-hour shifts. This gives them a chance to see how things are going.

On the score of cooperation—usually a thorn in the side of a community project—one mother who has been several times involved testifies that parents have been so wonderfully co-operative. Principal Burnett, now at Arroyo High School, attributes the success of the whole El Monte program to the wonderful spirit of the parents with whom he worked, though school officials hesitate to participate officially in the planning.

Some observers are quick to comment that no one need sponsor the project publicly—it is far more effective to stimulate interest in a few able community leaders, who will then go ahead on their own.

Rev. J. Maxwell Chamberlin, pastor of the First Methodist Church and head of the El Monte Ministerial Association, thinks the project is "a fine idea, and excellently handled last year." He says that in his eight years of residence in the area he has never heard anything unfavorable about the program. At meetings of the ministers the subject has never even been broached and "therefore it could not have been a burning issue. Most of our brethren are somewhat conservative, but have never found fault with the plan."

Rev. Elmer Roy of the First Presbyterian Church goes further. "The program for the past two years has certainly been superior to running off after the ceremonies to some strange, distant place. Last year's program was exceptionally good. I only wish something

like this were planned at the school where my daughter is now. I'd like to see the idea spread, and suggest that people write in for more information."

Whatever the pros and cons, El Monte seniors have had their third carless commencement party, and their parents have been enormously relieved to know that they were having a good time not too far from home and without danger on the highways.

Elsewhere similar projects have been operating, some since as far back as 1948. West Allis, Wis., began its project with the aid of Allis-Chalmers Mfg. Co. then and still runs a midnight-to-4 a.m. program. Other Wisconsin towns nearby took up the idea: Watertown, West Bend, South Milwaukee. Anacostia High School in Washington, D.C., set up a program under the guidance of its principal in 1953.

Worthington, Minn., Lake Washington, Ore., Prescott, Ark., Hartford City, Ind.—these are some of the places that have tested the "all-night party" idea because parents were concerned about the safety of their children on graduation night. Each has its own program, problems and experiences. In most, fraternal and social bodies have rallied behind the plan—in Hartford City, for instance, Kiwanians initiated it and the Moose, the Elks, American Legion and Auxiliary plunged into the work.

In Jefferson City, Mo., the post-graduation parties originated on a small scale with the Council of Church Women, and today have wide community support. Each service club donates \$100, and the church women provide food and decoration. Not a single serious teen-ager accident has occurred since that program started.

A town party or "All-Night Festival" is staged at Prescott, Ark., with the high-schoolers as special guests. Features include dinner, dancing, radio interviews, a movie premiere, entertainment, breakfast and a closing dawn chapel service of 30 minutes at the First Methodist Church. The P.T.A. and Chamber of Commerce pay the bills (about \$240). This will be its sixth year.

In Southern California the plan has spread like wildfire. It is a boasted feature of school life in Arcadia, San Gabriel, Alhambra, Covina, West Covina, Whittier, Long Beach, Excelsior, Monrovia and Beverly Hills. San Francisco's Bay Area has also taken it up.

The views of most parents concerned is summed up by Sergeant Plehn: "When you think that several hundred youngsters in many high schools now spend all their graduation night until about 5 a.m. in one spot in a supervised group celebration, and that young-driver accidents on that same night have been terrifically cut—well, you know it's a fine idea."

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A SUNDAY SCHOOL TEACHER'S DIARY

Faithfully Yours . . .

Still the day after Christmas

16-year-old Alison Grey, one of my Sunday school pupils, had become involved with Tom Creedon, a boy who lived his own life and made his own laws. So, when he told Alison that, unless she eloped with him on Christmas Eve, he'd get even, she decided to run away. It took some doing to convince her that she was making a grave mistake, but she gave in when I reminded her that she'd promised to be my assistant at a children's party in our Sunday school room on the afternoon of Christmas Eve.

I reached the Sunday school ahead of Alison, but when she arrived at 3 o'clock she told me, in a hoarse whisper, that Tom's car would be parked outside from 4 o'clock on, and that he'd waylay her after the party.

Well, I was prepared for the emergency—I'd already mapped out a plan of action, with Superintendent David Randall, who was playing Santa Claus. So when he said, blandly, that he'd need a strong young man to help distribute the gifts, and Alison asked—"Where will you find him?" I smiled and shrugged and she gasped—"You wouldn't."

I nodded, "Oh, yes, I would." And snatching up my coat from the chair, I started for the door.

I felt very brave as I opened the door, but when I stepped out onto the street and saw Tom Creedon for the first time, I must admit that my heart began to beat faster. I crossed the pavement and he opened the door of his car, and stared at me insolently.

"Want something, Ma'am?" he drawled.

"You're Tom Creedon?" I asked, and when he nodded I said, "I want you, Mr. Creedon!"

"What are you, anyway?" asked Tom, "a lady gumshoe?"

"No," I told him, "I'm a Sunday school teacher. We're having a party inside for the younger children, and a friend of yours, Alison Grey, is helping."

Tom said, "Alison's more than a friend of mine—she's my girl."

"That," I said, "is your affair—and Alison's. I came out to ask if you'd help us."

Tom's eyebrows shot up. "What can I do to help you?"

"The children are already beginning

to assemble in the church," I told him. "There'll be a couple of hundred, and at least half of them are from underprivileged homes and get very few presents. Some of the presents are rather big and heavy. That's why we need a strong young man who is—" I smiled—"willing and able!"

Tom was suspicious. "What are you trying to pull?" he asked.

"I'm trying to pull presents out of a Santa Claus pack," I told Tom, "and I need someone who can follow directions! So I guess you're elected, Tom."

Tom climbed sullenly out of the car; he was a whole head taller than I, and built like an all-American football player—I was almost afraid of him, for a moment.

"Poor Alison," I thought, "how ever did you get into this jam?"

As if he could read my thoughts, Tom asked gruffly, "Has Alison been spilling the beans?"

"What beans?"

"Don't look so innocent," Tom said. "What's your name, anyhow?"

"Evelyn Bradley."

"Miss or Mrs.?"

"Mrs."

"Why don't you get your husband to help?" Tom asked.

"My husband's dead. If—" I couldn't keep the tremor out of my voice—"if he were alive he'd be proud to help."

Tom was abashed. After a moment, he said, "I'm sorry, Mrs. Bradley—I didn't mean to upset you. . . . Okay, if you promise not to start anything, I'll help out, but it's the first time I've been inside a church for as long as I can remember!"

But, miracle of miracles, the tall boy did follow me. As we entered the Sunday school room Alison proved her courage, and tact. She came forward with her hand outstretched.

"Tom," she said, "how nice! Is he really going to help us, Mrs. Bradley?"

"Yes, he's really going to help us," I smiled. "Maybe, as a starter, he'll carry in that trayful of cups, the ones we're going to use for the hot chocolate, while I go and see what's happened to Santa Claus."

Tom took off the motorcycle jacket he was wearing and tossed it into a corner while I went into the anteroom to tell David that everything was under control.

"And are you ever pleased with

yourself!" David grinned. "You have stars in your eyes and your cheeks are as red as roses. Too bad there isn't a spray of mistletoe handy!"

"It wouldn't do you any good if there were," I said, and walked away with my head in the air, but David's voice followed me: "I'm an incurable optimist!" he called. "We'll see what we shall see."

From then on, under my direction, Tom and Alison distributed gifts and served refreshments. I was surprised to see how many of the children knew Tom—they must have been near neighbors.

When I saw two little boys looking up at him with unmasked admiration, I said involuntarily: "You could be an awfully good influence with these kids, Tom—and don't bother to accuse me of preaching, because that's just what I'm doing!"

Presents, refreshments, boxes of candy, and then finally the party was over and the children stood beside the tree and sang, "O, Little Town of Bethlehem," and I saw Tom's hand reach out to Alison and her hand slide into his.

Soon we were feverishly busy, helping the children into their coats and snowsuits, but when the last one had been herded out, and I dropped into a chair, exhausted but happy, Tom and Alison came to stand beside me, and once again their hands were clasped.

"Guess what?" Alison asked, and, not waiting for an answer, "Tom has changed his mind about—about a lot of things!"

"I haven't changed my mind about wanting to marry Al," Tom said, "but I guess we'll have to wait until we're older. Mrs. Bradley, Al's going to take me to her house tonight for dinner and then I'm going to help her and her folks trim *their* Christmas tree."

"Sounds like fun," I said.

"It'll be more than fun, Mrs. Bradley—it'll be a dream come true. I'm dying to have my mother and father meet Tom."

Tom said, huskily, "Al's a doll, Mrs. Bradley!"

"I agree with you, Tom."

"I'm not a doll," Alison protested, "I'm a dope. Won't you come with us, Mrs. Bradley?"

I said, "No, thanks. I want to be alone tonight, Alison."

"Alone, on Christmas Eve?"

"Yes," I told her, "especially on Christmas Eve." I didn't explain that I wouldn't *really* be alone—for there's an old saying that the dead and the absent always stay with the ones they love on Christmas Day!

So, until I bring you the next entry—and my next problem—I am

Faithfully yours,
Evelyn Bradley

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THE LESSON BACKGROUND

By Amos John Traver

• March 5

A Test of Discipleship

JOHN 13:1-5, 12-17, 34, 35

It was Jesus' last Passover with His disciples, the eve of His crucifixion. Only Jesus knew what His death would mean to these beloved friends. The Passover was a joyous feast, remembering the exodus of Israel from Egyptian slavery. Yet there must have been an undertone of foreboding in that upper room. The disciples were puzzled and certainly disappointed. The first day of the week had been glorious. It seemed at last that Jesus was going to prove His Messiahship and confirm His right to kingship. But He had spent the week in endless controversy with Israel's leaders. To His disciples He had seemed to give warning of His death. If He was really King of Israel it was a new kind of kingship that they could not understand. Yet they loved Him and still trusted Him.

What is this new definition of royalty in the Kingdom of Christ? How would Jesus make clear the nature of His kingdom to these disciples so filled with ambitions for power and position? They were poor men with no slave to wash their feet before the Passover meal. Did they look jealously at each other, wondering which one of them would play slave to the rest? It would not be Peter or John, surely, for they had been shown special consideration by the Master. Not proud Judas who showed in his face his disapproval of Jesus who would not use His miracle-working power to win a throne.

Shocked and amazed, they all saw

Jesus, greatest among them, their Master, gird Himself with a towel and kneel before them to wash their feet. Love finds humble service a high privilege. How Jesus had shamed them! Are we less open to shame who lust for power, for prestige, for position, for recognition in the church that bears His Name?

• March 12

Christ Is with Us

JOHN 14:1, 15-27

What a debt of gratitude we owe to John for reporting the farewell talks of Jesus with His disciples. In chapters 13 to 16, intimately and clearly He revealed the source of counsel and comfort for the time when He would no longer be with them in the flesh. He looked on them with deep compassion, knowing their weakness and dullness of understanding. So far they had walked and talked with Him. They could see Him, hear Him and feel the reassuring touch of His hand. What would happen to their faith when this was no longer possible?

The Holy Spirit was His answer to their need and ours. It would be the evidence of the Spirit, not of their physical senses, that would witness His Presence. The Greek word Jesus used was Paraclete. No one word in English will fully translate it. Literally *para* means beside and *clete* means to call. The Holy Spirit is One who is called beside us to be our Comforter, our Counselor, our Helper and our Intercessor. Unseen but ever present He speaks to our hearts if we will heed. He does not witness to Himself but to

Christ. The only assurance we need of His work in us comes when we realize in faith Christ's Presence. Without His witness we could not have saving faith in Christ. The means of His witness is the Word revealed in the Bible.

At Pentecost when the Holy Spirit came in power on the disciples they finally knew the meaning and purpose of God in Christ Jesus. Only then did they find courage for fearless witness to the Gospel. Only by the Holy Spirit can we realize the joyous reality of Jesus' promise, "Lo I am with you alway."

• March 19

What Does Christ Desire for Us?

JOHN 17:13-26

Following the farewell talks of Jesus, John has recorded for us what is called the Intercessory Prayer. The Gospel record tells us how Jesus prayed often, sometimes spending the entire night in prayer. Here we have at least a digest of a prayer of Jesus on the night before Calvary. It begins with His own need of consecration to the purpose for which He had been born. Then follows intercession for His disciples. The same joy that was in His heart as He yielded His will to the Father's must replace their fears as they saw Him die upon the cross. They must be consecrated to the truth revealed in Him, protected from moral evil, must realize their unity with God and each other and finally share His glory. As Jesus prays for His disciples, He reveals His hope for them and for us as well.

We are called to be believers in an unbelieving world. Milton wrote of good men, "not of cloistered virtue." Every attempt that men have made to escape from the temptations of this wicked world in some man-made Eden has ended in failure. No walls of monastery or of a "Zion City" can be high enough and strong enough to shut out the forces of evil. Attempts at socialized communities have failed when greed, jealousy, and the lust for power have entered. Luther said we are citizens of two kingdoms, the one of law and the other of grace. Christians live in the kingdom of law as men of grace, men who are motivated by the love of Christ. As citizens, as business men and women, as members of family, community, or school, Christ prays that we may always be His men and women,

by lip and life, faithful to His way of life.

• March 26

Christ Died for Us

JOHN 19:17-24, 28-30; 10:11

The site of the crucifixion is still controversial. After the emperor Constantine became a Christian he sent his mother Helena to Palestine to locate, if possible, sites sacred to the memory of our Lord. Her journey was made during the first part of the fourth century. By this time Jerusalem had been thoroughly destroyed and rebuilt on the rubble. Hills like the Mt. of Olives and Mt. Zion, site of the temple, would be easily identified. But the low places in the city were greatly changed. Some of the present-day streets are above the level of Bible times. Helena had to depend on tradition and accepted the present site of the Church of the Holy Sepulcher as the place of both the crucifixion and tomb of Jesus. It is within the present city walls but, of course, the walls are not in their original location.

General Gordon spent years restudying the question and outside the walls, the Garden Tomb, with a rocky skull-like cliff nearby, was his choice of location. It is in Protestant hands, a beautiful spot, without the garish decoration of the Church of the Holy Sepulcher. The front of that church is shored up with great iron girders as the building became unsafe due to earthquakes. Roman, Greek and Armenian churches cannot yet agree on proper repairs and are rivals for possession of the shrines. At the Garden Tomb one can sit on a bench surrounded by carefully kept flowers and listen to a reverent retelling of the story of the crucifixion and resurrection. The Church of the Holy Sepulcher may be accepted as historic by more people but the Garden Tomb somehow satisfies the believer's heart.

The so-called "Seven Last Words" of Jesus have come to general recognition in recent years. Countless Good Friday services use them as a base for interpreting the meaning of Christ's cross. Only the 3d, 5th and 6th Words are recorded in John, "Woman behold your son!—Behold your mother!", "I thirst" and "It is finished." The first three Words show concern for the soldiers who nailed Him to the cross, the repentant thief and His mother. The last four are, with the exception of "It is finished," quotations from the Psalms. No doubt Jesus found comfort and courage in reciting passages He had committed to memory in His boyhood. Probably He recited many more verses, maybe whole Psalms.

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Tansy Tanner's Trip (Continued from page 55)

good wishes of all of us."

Tears sprang to a lot of eyes, but Tansy didn't let on she noticed. She was calm as a cucumber as she opened box after box and took out the very finest that our little town afforded in the way of a going-away outfit. Money couldn't have bought better, only money didn't buy this one. Every stitch and item was freely given by every merchant who had been asked.

There was a beautiful blue print dress, in the soft shade that looked so good on Tansy. A satin slip, trimmed in wide lace. Fancy shoes, sheer stockings, a perky little flower-trimmed hat, matching gloves and pocketbook. Nothing missing to show that Tansy's trip would be different. And all the right sizes, too.

"I thank you all for these beautiful things," Tansy said. "Goodness knows, I need them. I haven't bought myself anything new for ages. I'll be proud to wear them on my trip."

And that's just what she did. Tansy was laid out in the slip and dress and Mike Morgan, the undertaker, put the shoes on her, though they don't usually, I guess. And I, myself, laid the pocketbook and hat and gloves beside her.

FOR it was just a week after the party that it happened. One morning her bedroom blind didn't go up and her neighbor called me, like we'd planned. I called Doc Kelly and we both got to Tansy's place about the same time. She was gone, lying in her bed just like she was sleeping late.

Doc leaned over and brushed his hand over the white hair. "Have a good trip, Tansy," he said.

I'll tell you about Tansy's funeral and I'm through.

It was in the Methodist Church, where Tansy'd gone all her life. Everybody for miles around, come, it seemed like. The place was packed. The combined Methodist and Baptist choirs sung Tansy's favorite hymns. Brother Martin, the Methodist preacher, read the 23rd Psalm and spoke about life and death a few minutes. Then he drew an envelope out of his breast pocket.

"Friends," he said, "you all knew Tansy Tanner and loved her. You proved yourselves her real friends in helping her in the pretense about the trip for which we've come together today to wish her bon voyage."

Tansy knew that she didn't fool anybody, of course, but she appreciated it that none of you ever let on. The day after the party you gave her she brought me this envelope which she said I was to open after she'd left on her 'trip.'

"Folks, Tansy has written us a report on her trip!"

"Well, you could have heard a pin drop!"

Brother Martin began to read: "Dear friends," the letter began. "I left so suddenly I didn't get to tell any of you good-by. They knocked on my door and showed me my ticket with the date on it, so I just picked up and left. It didn't seem like the trip took more than a minute."

The congregation smiled.

"Will met me and took me to our little home that looks a lot like the one I left, only there are more flowers and they're prettier. Little Will was asleep but he woke up when I walked in and held out his hands to me and cuddled right down on my shoulder. They'd took good care of him, till I got here."

"I've seen all the boys from Memory Garden. They came up and said, 'Hello, Tansy,' and thanked me for remembering them. I was surprised that they knew, but they did."

"There doesn't seem to be any housing shortage here and the climate is just perfect and the country beautiful. I urge you all to plan on coming here, sometime in the future. In fact, I'll be looking for you and until we can be neighbors again, I am, in true thankfulness for your love and friendship, Tansy Tanner."

Well, you didn't know whether to laugh or cry.

I looked around me and everybody was wiping their eyes but smiling at each other. It sounded so much like Tansy and brought her so close and so alive again that you couldn't make it seem real that she wasn't right there.

My spirits lifted. I was glad that, re-united with her loved ones she'd been parted from so long, Tansy was at journey's end. ■

Bye-Bye, Bathrobes (Continued from page 65)

a concert reading if the players do not move, a walking rehearsal if they do. The director simply explains to the members of his audience beforehand that they'll be seeing scripts, because that's the kind of performance that is being given. Then they'll be able to see them without being bothered by them.

The chief character in this one-hour play is the innkeeper's wife. She has some beautiful, memorable lines to say, lines that deserve to be spoken, not read. They come as she sits, staring into an imaginary fire. So our actress simply put her script in her lap and spoke them from memory when they came along. Similarly, the play would have suffered, we felt, if Dismas the thief had made his unexpected entrance reading his lines. So Dismas

leaped nimbly into view on a memorized line, and later, when it seemed natural, consulted his script. Minor players sometimes memorized, sometimes did not.

We simplified the costume problem, too—by using modern dress. The innkeeper's wife and the maids wore aprons over carefully chosen street clothes; the innkeeper, a business suit. Dismas dressed in jeans and a turtle-neck sweater; a Roman soldier strode into the inn wearing khaki. We performed in the chancel and used small properties—a stool, a lantern, a bottle, glasses—but no set. People so enjoyed the play that we repeated it two years later, the second year giving an additional performance in a sister church. The players liked the idea of the second performance; it made their time investment seem more worthwhile.

Once the script-in-hand technique was accepted, we gave play readings of Albert Johnson's moving one-hour play for three players, "Roger Williams and Mary." Again the cast gave a second performance outside the church. We had a discussion meeting one eve-

New Play for Easter

A brand-new one-act play titled "Encounter at Daybreak" suitable for performing in the chancel without sets has been written by Mr. Mueller and is available to CHRISTIAN HERALD readers. It takes 25 minutes, requires four men, one woman. It is the story of Longinus who visits the tomb seeking clues to the disappearance of Jesus' body. His soldiers capture two visitors, John and Mary Magdalene. The play hinges on what Longinus will report to Pilate about the disappearance. Send 25¢ in coin, requesting Easter Play, to Program Dept., CHRISTIAN HERALD, 27 East 39th St., New York 16, N. Y.

ning, based on a play-reading of one of Nora Stirling's delightful 30-minute plays about family problems. We have made Maundy Thursday Communion Services something that our members attended rather than skipped by giving them dramatic settings. We have added interest to our Easter services by beginning with lowered lights, brooding music, and a pair of sad Marys who start down the aisle with splices. They are part of a seven-minute verse playlet involving a choir anthem, a Roman soldier, an earthquake and an angel. This Easter dramatization has become a tradition in Grace Church; each year we alter and refine it to keep it fresh. People look forward to it, they say, rather than dismissing it as "the same old thing."

I was so sold on drama in the church by the end of my second year at Grace Church that when Dr. Robert Moon

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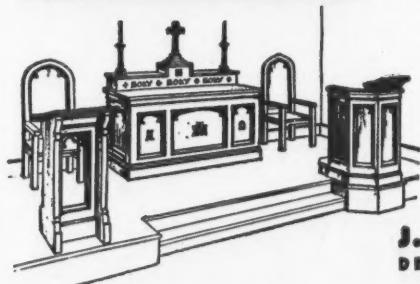
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of a neighboring church proposed a dramatized Good Friday service, I was all for it. He had long felt that the usual "Seven Last Words" had become hackneyed through over-use. "The only trouble with the last words," he said, "is that they never are!" He suggested that the seven sermonettes be replaced by seven playlets, each dealing with a "word" and its effect on its hearers. He agreed to undertake the production if I would do the writing. It seemed like a "natural," and I said yes. What emerged was a service of five playlets, later expanded to eight, none with more than two or three players, none over 12 minutes in length. Including hymns and some remarks by the narrator to set the scenes, the entire service was to take less than an hour and a half. Community interest ran high. On Good Friday the church was full by noon. When the first service ended at 1:30, another congregation which had been waiting outside took the places of the first. We were delighted. According to the worshipers, so were they.

Having tried the playlets in a big church, we did three of them at Grace. We used costumes and memorized lines, although a friend of mine directed a college student production with choir robes and scripts and found it just as effective. Maybe someday we'll do all eight at Grace as play readings. The people here are used to seeing scripts by now.

I've been pleased with our drama program in Grace Church, though it is not ideal. Old hands at lighting cringe at our use of R-40's (too much "spill"); costume professionals may wring their hands at the denims and corduroys we use (not authentic.) Purists may object to the use of scripts. But in the church, I feel the important thing is the message, not the method—the point, not the apparatus. Drama can hammer home a truth about missions or prayer or stewardship, about pride and prejudice in an unforgettable way. I'd hate to have to wait until I had all my techniques mastered to use drama in the church, not while it helps people to grow together, to gain new insights and understandings.

A young lawyer played Pilate on Good Friday. When the services were over, he told me, "You know, I've been in the church 15 years. But it came home to me for the first time in this play—a man actually died upon a cross." If drama in the church can help us to teach that—or to live in the light of that fact—then it belongs in the church. Then it is worth all the time it takes and all the courage it takes to make the initial plunge.

I think we've done some "good" religious drama at Grace Church. Go thou and do likewise! ■



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